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*Rev. James R. Geddie*

**A Brief Review**  
**OF**  
**'TEN YEARS' MISSIONARY LABOUR**  
**IN INDIA**

**BETWEEN 1852 AND 1861.**

**PREPARED FROM LOCAL REPORTS AND ORIGINAL  
LETTERS.**

**BY**  
**JOSEPH MULLENS, D.D.**  
**MISSIONARY OF THE LONDON MISSIONARY SOCIETY IN CALCUTTA.**

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*A Brief Review*  
OF  
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most important routes of the empire, and a vigorous prosecution by authorities competent to make them complete. More than 4600 miles of trunk-lines have been planned at a cost of 55,000,000*l.* sterling, of which the great line from Bombay to Calcutta, across the hitherto closed tracks of Central India, will bring the capital of the empire at least five days nearer to England than it has ever been. By these great lines, when fully completed, and fed by branch railways, tramways, and roads, a compactness and unity will be given to the Empire, and to its numerous wide-spread provinces, of the most surprising kind.

The first section of line was opened at Bombay in 1853; forty miles of the East Indian Railway near Calcutta speedily followed. But the first line completed from end to end was the the South-Western of Madras. By May 1862, 1630 miles were opened, to which 1300 miles have just been added in the cold season at the end of the year. The remaining 1800 are in process of construction, and will (it is believed) be completed within two years. It is not improbable that at the close of the present year the line from Calcutta to Delhi, the trunk line of the Gangetic Valley, will be traversed from end to end, except at the river Jumna, where a steam ferry will, for the present, occupy the place of the unfinished bridge; while, at the same time, the Bombay line will be completed to the city of Nagpore. The natives are enthusiastic in favour of railway travelling, especially in the Presidency of Bengal. They readily adopt it wherever it is available; and their caste, about which much was feared, has accommodated itself to the demands of the railway system with scarcely one grumble of opposition.

The telegraph immediately preceded the rail, and has been laid along all the great lines of traffic. Notwithstanding many difficulties, 3000 miles of wire were erected above ground in the course of two years, at a cost of 200,000*l.* The lines had to cross, by cables, seventy large rivers, to traverse tracts of rock and mountain, sand and loam; to pass through miles of dense jungle, where wild animals and deadly fevers had their haunt. But the work was prosecuted with energy and success, and the lines now embrace all the great towns of the empire, and stretch over all its provinces, from Galle to Peshawur, from Peshawur to Rangoon.

Within the same period the postage system has been adapted to the wants of the country, and the general improvements of the times. The old system of heavy charges and varying rates paid in bulky Indian cash, gave place, in 1853, to light charges uniform rates, and postage-stamps. In 1855 the steam postag-

to England was reduced to sixpence the half ounce, by way of Southampton, and a shilling *vid* Marseilles. The great boon of book-post was also added, both inland and abroad; so that in the present day literature is conveyed to every part of India at three halfpence for seven ounces, and to England at fourpence for every quarter of a pound. In 1858 the English mails were increased to four every month each way, while improved vessels and increasing experience have gradually reduced the length of the outward voyage to Calcutta to thirty-one days by the Marseilles route, and brought both letters and passengers with great regularity. The comfort and speed of the steam passage to England have been so largely increased as years go by, that visits home are rendered exceedingly easy, and many persons travel to India and back for purposes of trade almost every year. Nothing but the heavy charge of 120*l.*, made for the passage by the Peninsular and Oriental Company, prevents many others from doing the same. The partial opening of the railways from Bombay has reduced the transit of letters by that route to Calcutta to twenty-eight days during the present year; and when the great trunk line between the two cities is completed, and the Italian railways from Brindisi and Ancona are directly connected with Paris and London, the dream of enthusiasts in former years, that some day our letters could travel from London to Calcutta in twenty-one days, is likely to be realised.

Roads in India have not been greatly improved till lately, when, on the one hand, the demand for cotton compelled their construction, and on the other the rapid completion of the railways, began to give a definite direction to them as feeders of the more rapid system. The great trunk roads in Bengal, the North-west and the Punjab, the chief arteries of Indian traffic, have been maintained and extended; and have continued to present to the English traveller, in the busy crowds that traverse them from morning to night, one of the most picturesque exhibitions of Oriental life to be found anywhere within the territories of the Empire. Steamers have been greatly multiplied on the river Ganges, and have made their appearance on the Indus, the Godavery, and other principal streams. Within the decade the Ganges Canal has been completed to a length (with its branches) of nine hundred miles; and its great success has led to the planning of other canals for the dry tracts that border on the rivers of the Punjab, the Kristna and Palar in Madras, and the Mohanuddy in Orissa. The value of the Ganges Canal appeared in the most conspicuous manner during the recent famine, when, though its supply was reduced by the causes which produced the prevailing drought, its waters were

the means of diminishing much suffering and of saving lives.

The trade of India during the last ten years shows, vast increase, the abundance of the resources now available to the comfort of its population. The following brief table shows how steadily the trade has continued to grow during the last thirty years:—

1834-5	the entire trade	£14,342,000
1849-50	. . .	31,980,000
1853-4	. . .	45,246,000
1855-6	. . .	61,170,000
1860-1	. . .	89,074,000

The trade has thus more than doubled during our decade, increase being from about forty millions to eighty-nine millions. In 1861 Bengal and Bombay carried off the largest share, in nearly equal proportions: Bengal and Pegu having a total of thirty-six millions and a half; that of Bombay and Madras amounting to forty-one millions: the trade of Madras being 10,326,000*l.*, divided equally between exports and imports. Of the whole trade, produce of various kinds, especially cotton, silk, sugar, indigo, tea, jute, and cotton, was sent to England, the value of twenty-two millions sterling. The cotton despatched to England in 1861 weighed 3,295,000 cwts. and was sold there for nine millions and a half sterling. So abundant are the resources of this vast country, that in almost any culty that arises with other nations, India is able at once to supply and substitute its own goods for the failing supplies. A notable instance of this occurred in the Russian war, when Indian fibres rushed in to take the place of Russian hemp. We have successfully maintained the ground they won. A golden opportunity never was given to any country than that which India enjoys for securing the cotton market of the future. Her best friends must mourn, that the dishonesty taught her cannot withstand the temptation arising from high prices. She supplies the famished market with bales weighted with stones, and floods of water, instead of with the cotton which she so largely needs. Partly from this increase of trade, chiefly from the railway schemes, and partly from the English energy which is striving to extend the cultivation of cotton and the enormous amount of money has been flowing into the country from England: all native produce has increased in price, and labour have risen in value: and were the interest classes rightly adjusted, the multitudes of peasantry by whom this produce is raised would obtain a larger share of its earnings.



value than they now enjoy. Nevertheless their gains have been great; and it is hoped that the future will advance their prosperity more largely still. A valuable illustration of these benefits is seen in the fact that even under the ryot system of Madras, since the reduction of the land-tax, the Government land revenue has increased 1,000,000*l.* sterling in five years, and the trade has risen from 7,000,000*l.* to 10,000,000*l.*

On the other hand, to the English in India the cost of living has been greatly increased. The enormous rise in house-rent in the Presidency towns, especially in Calcutta; the increased wages of house-servants and of native artisans of all kinds, have put a stop to the profits of former days; and added to the heat of the climate and the difficulty of managing natives, have increased that dislike of the country and the people, and that desire to quit both as speedily as possible, from which even Christian people are not exempt.

Of the great event of the decade, the appalling Mutiny of the native army, with its red tale of massacre and suffering, it is unnecessary to speak at any length. The story is still fresh in our memories; many of its brave heroes still live before our eyes; its history remains to be written hereafter; but that history will show how the calamities which threatened to ruin English usefulness in India, became the starting-point of a stream of blessing which shall gladden the Empire and give prosperity to its nations for many generations to come. The native army of Bengal was a spoiled and petted child, whose beloved caste was watched over with jealous care, whose every wish was gratified, and upon whom every Governor-general and every Commander-in-chief feared to lay the hand of sound and healthy discipline. Its deeds of bravery were lauded to the skies; its occasional delinquencies in running away from an enemy were most carefully covered with silence. But suspicious of all, and trusting none, the Sepoys carefully treasured up every item of imagined injustice; and every assurance given by the Government that their privileges should not be endangered only confirmed their previous conviction that their caste was to be secretly taken away. The greased cartridges blew the sparks into a flame; and in the early part of 1857, the fires at Umballa and Agra, the plottings at Barrackpore, and the open mutiny at Berhampore, gave warning that their dissatisfaction was unusually deep, and was most extensively spread. Suddenly, a strange rumour passed from station to station, through all the little bands of English society, that at Meerut they had broken into open rebellion, fired their lines, marched off to Delhi, been joined by the regiments there, and had set up a king for them-

selves. With feelings of awe, it was whispered that, joined by the rabble, they had murdered many officers, ladies, and children, among the residents, so that only a few had escaped. From that hour commenced a series of atrocities and disorders unparalleled in the history of our colonial settlements. In numerous localities in Upper India, the little societies of English, men, women, and children, were exposed to trials and dangers of the most painful kind, and were not seldom involved in one common ruin. For many months, over hundreds of square miles, their houses were heaps of blackened ruins; the highways were deserted, all traffic ceased; riot, plunder, and murder, strode wildly over the land, and the bodies of more than 1500 of our countrymen lay unburied upon the wastes, the food of dogs and jackals, and of fowl birds of prey. Of the endurance, the patience, the prowess, called forth by these calamities, history will tell many a loving tale. Looking the crisis in the face, and nerving their energies to meet its demands, the English communities set themselves to fight, or planned to flee, as circumstances required. Here they withstood overwhelming numbers by night and by day, and never yielded to the last; there they marched through inhospitable foes for days and weeks with steady front, in scorching heat and floods of rain. Even women bore the toil without a murmur, and rendered hearty service in the midst of peril. In Agra and Lucknow they cooked the food, or washed their dress, or drew water from the well, with their own hands; and when their defenders lay prostrate with disease or wounds, they tended them in hours of sickness and sang pleasant songs at their bedside. Long will it be before the story of their endurance and of their courage fails to rouse the spirit of their countrymen, and call forth the admiration their deeds deserve. Long will it be before the Christian heart shall fail to glorify the loving care of their Divine Protector, who so marvellously saved their lives, and brought hundreds safe through the appalling dangers which threatened to engulf them all.

Nor is it necessary to tell of the military skill, the earnest efforts, the patient suffering, the undaunted bravery, which in two years enabled the English armies and their Sikh allies to restore the land to order. To the future historian must be left the pleasant task of describing as they deserve, and holding up as an example to other times, the great services of the brave and devoted men, civil and military, by whom cities were taken, garrisons rescued, armies defeated, and rebels crushed; until the tide of rebellion was driven back, leaders and followers alike were scattered, and "the land had rest from war."

The immediate result of the restoration of order was the

removal of the East India Company from their position of honour as Governors of India. On the 1st of November, 1858, with the consent of Parliament and the approval of the nation, the Queen assumed the direct government of all the Presidencies of India. In words of gentleness she proclaimed full amnesty for all the lighter offences of rebellion to those who at once submitted; and if the avowal of her own faith in Christianity and in "the consolations of religion" was somewhat indefinite and weak, not so were the assurances of her earnest desire to secure justice for all her subjects, and allow none to suffer disabilities in consequence of position, race, or creed. That proclamation inaugurated a system of great measures, which have given an entirely new spirit and tone to the operations of the Government, have broken down the exclusiveness of the governing classes, have conciliated the affections of the native population, and largely secured the confidence and co-operation of Europeans.

With a view permanently to secure the confidence of the great native princes, chiefs and landholders, once subject to the King of Delhi, but now feudatory to the Queen, from the many estates forfeited in the rebellion, a liberal distribution of substantial rewards was made to those whose loyalty and assistance had been specially conspicuous; all desire to annex their principalities was repudiated; the right of adopting heirs was solemnly secured to the obedient; powers of Government were bestowed on many of the wealthy landholders in Oude; an order of knighthood, the "Star of India," now greatly prized, was established, and its honours conferred on several of the princes; and subsequently some were appointed members of the Legislative Council.

The finances of the Empire, owing to the heavy expenditure necessitated by the Mutiny, had meanwhile fallen into extreme disorder. None seemed to know how great the expenditure had become; and enormous loans were necessary to keep the state from bankruptcy. Huge native levies had been gathered to aid in suppressing disorder, and in 1859 the military expenditure alone amounted to 24,000,000*l.*, sterling. When at length able to devote time to necessary reforms, Lord Canning bent himself resolutely to meet his difficulties. Doubling the customs, bringing in a license bill, and rearranging the stamp duties, he prepared the way for Mr. Wilson; the latter by a clear budget laid freely before the world the need of the Government, and by the income and other taxes, endeavoured so to increase the annual revenue that it might provide for the entire expenditure. Under his successor, Mr. Laing, these improvements were pushed to a more prosperous end. The huge native army was

cut down to 120,000 men; the English army was reduced to 70,000; the taxes were again readjusted; and in May 1862, while the expenditure had been reduced, the revenue was found to amount to 43,000,000*l.* sterling (an increase of 9,500,000*l.* since 1857), and instead of the finances exhibiting a deficit, there was a balance of 150,000*l.* in hand. The recent budget of Sir Charles Trevelyan shows greater improvement still. The credit of the Government has therefore been thoroughly restored; all public securities have risen in value; an annual budget is presented by the Finance Minister based upon carefully drawn estimates in every department of Government throughout the Empire: and an audit office watches scrupulously that no department exceeds the sums sanctioned for its use.

Among further vital changes in the form and spirit of the Indian Government, it must be noted that the army of India, native and European, has been amalgamated with the Royal Army; that a portion of the barrier, which separated the uncovenanted from the covenanted branch of the Civil Service, has been broken down; that the superior native courts have been amalgamated with the supreme court, and now enjoy as one high court the control and the revision of trained English judges; that a large number of small cause courts have been established in country towns and districts; that many honorary magistrates have been appointed in Bombay and Calcutta, and in various parts of the country; and that an effort has been made to bring the neglected provinces of Central India under a more compact and efficient form of government than they have ever yet enjoyed.

In the midst of these mighty changes, so calculated to render English rule in India a wide-spread blessing, it pleased the God of all wisdom to visit with the horrors of intense famine those provinces of Upper India which had recently been desolated by plunder, massacre, and war. In the early part of 1861, the usual rains were withheld, but little snow fell upon the Himalaya; and soon the empty reservoirs, and wells, the dried-up rivers, and the scorched, burnt plains, warned the people that a time of terrible suffering was coming on. The famine extended over 25,000 square miles; affecting chiefly seven districts, and partially involving nine others. It held in its grasp 13,000,000 of people; of whom 5,500,000 suffered cruelly. Half-a-million of people died. In cattle and produce the peasantry lost not less than 4,000,000*l.* sterling. The famine was followed by pestilence; and the pestilence at a later period by heavy floods; and thus the "sore judgments" of God fell in succession upon those devoted provinces, upon the soil of which much innocent

blood had been shed. But man added not to these calamities. The Government remitted 400,000*l.* due as land-tax; and gave a donation of 250,000*l.* more. The Indian public contributed 45,000*l.*; and the Christian public of England, 120,000*l.*, a noble token of forgiveness to the people from whom they and theirs had borne such bitter sorrow. One hundred and forty thousand people were carefully fed for several months; supplies of grain were poured into the destitute districts until the roads became ruined and impassable: the orphan schools were filled with children, and ere long the pressure of the want was largely removed. In many parts of the country, the largeness and generosity of the English subscription produced a profound impression, and was acknowledged with many expressions of gratitude.

It would be wrong to conclude this brief sketch of the general history of India during the last ten years without adding one word respecting the men, who either in India or their retirement at home, have passed away from the scenes of their labour to the other world. Apart from the great men, the Nicolson, and Havelock, and Henry Lawrences, who were swept away by disease, and wounds, and war, during the hard service of the Mutiny, of late years many have died who have done the state good service, and deserve grateful remembrance from those who seek its welfare. In addition to the chiefs conspicuous above all, Lord Dalhousie and Lord Canning—Lord Elphinstone the Governor of Bombay, Mr. James Wilson, Sir R. Shakspeare, and Colonel Baird Smith, Mr. Ritchie, and others, hold high rank in general esteem. Nor will those who knew her remember without regret those gentle virtues with which Lady Canning adorned the high station which she occupied. Thus, as great events in public life move steadily on, every step in this mighty march is watered with tears of gushing sorrow; and thus, while the wondrous changes of these few years draw thought and reflection to Him whose kingly government they carry out, we are reminded that the chief actors are but mortal instruments in His immortal hands. He is the wise and Almighty Master who plans; their lives help to weave the pattern He has devised; but the happiness of emancipated nations is the glorious picture which shall at length stand out before the gaze of an admiring world, and give him universal honour.

Pleasant, however, as may be the contemplation of such vast progress in the recent history of the Indian Empire, to all concerned to find it flourish under English rule; elated and thankful as all hearts must be who desire to see the English Government endeavour to fulfil its solemn responsibilities to the millions its territories contain, it is with the progress of Christian knowledge

among its people, that we are now specially concerned; and with the enlargement of Christian efforts, and the increase of the results that we have in these pages specially to deal. Lengthened experience of Indian life must deepen the conviction, that only the faith of Christ's gospel will prove a radical cure for all the evils by which for ages the land has been afflicted. Surface evils may be healed by surface remedies. Defects of ignorance may be removed by knowledge; some errors in the public relations of the people may be controlled by law; material wealth may be multiplied by machinery and steam. But those moral evils of a diseased soul which underlie all others, which add to the wanderings of a perverted intellect, which ruin faith, and truth, and purity, which substitute Fate for God, and which produce the great personal, social, and public forms of national misery, must all be met by that Divine truth, applied by Divine power, which regenerates nations by renewing their individual people. He alone can make a new nation who can form a "new man."

Ten years ago the writer of these pages undertook an inquiry into the results attained by missionary labour in India, and endeavoured to make, what was then new, a complete and connected survey of the entire field of its operations, as well as to estimate the position they had secured. The general survey was based upon Statistical Tables, which exhibited the chief elements of these operations at every missionary station in India and Ceylon. Several efforts have been made in recent years by the Madras Missionary Conference and others, to examine separate portions of the field; but ten years having passed since a complete view was taken of the whole, the writer deemed that a fitting time had arrived when his former effort should be renewed: that as the two surveys would cover the same ground, a fair comparison might be instituted between them, and advance or retrogression be distinctly ascertained.

With a view to secure materials of the most trustworthy kind for this important object, at the commencement of last year the writer entered into extensive correspondence with the secretaries of Missionary Societies, and with individual missionaries, in every part of India, Burmah, and Ceylon. A circular was prepared, and 230 copies were sent, with nearly 300 private letters, to individual missionaries, who, from their knowledge of the writer, and their personal acquaintance with missionary work, were competent to give valuable help, and likely to render it. These communications were received in the kindest spirit, and called forth a hearty response. One hundred and seventy-two letters were received in reply, together with 280 printed reports. In

many cases only statistical details were given, with a few brief notes. About eighty missionaries added information of a fuller kind; and to twenty-four of his brethren the writer is indebted for long and able papers on the recent history, progress, and present condition of the missions of which they are leading members; for which he has given them special thanks. It only remained to combine together the information, authentic and full, so kindly contributed from many quarters. This the writer has done in two forms. On the one hand, he has formed a complete set of statistical tables, giving the names of missionaries, with the numbers of their catechists, native churches, and schools, at every station in India: these tables are published separately. On the other, in the present pamphlet the writer has endeavoured to classify the principal facts that illustrate the recent history and present position of Christian missions in India, and place them side by side with the results which the statistical tables display. While those tables give numbers, they do not represent the quality, either of agents, converts, or schools. They show the number of missionaries—perhaps, too, their nationality—but are silent as to the varieties of their ability, their age, their experience, their efficiency. They may show the number of native missionaries, but give no sign of their education, their knowledge, their training, their character or length of service. They show not whether they come from the higher or lower classes, whether by hard struggles and a martyrdom of spirit they have torn themselves from the tenacious heathenism of towns, or have with comfort joined their friends in embracing Christianity in a quiet village. They may give the number and general aspect of schools and seminaries, but are silent as to the degree and quality of the instruction given. All these are matters which lie beyond the range of mere statistical tables, and belong to the discussion of the history, progress, and operation of the various mission agencies in all departments. To them, with other important questions connected with the missions carried on in India during the last ten years, the writer desires now to draw the attention of his readers.

Several months ago, after long-continued study, the writer prepared a pamphlet, discussing these particulars, and enriched with valuable quotations from the papers and letters communicated by his missionary brethren. Two-thirds of the manuscript were, unhappily, lost in the wreck of the mail-steamer "Colombo," and nothing whatever has been heard of it. Bitterly disappointed at this termination of his toil, the writer hesitated long as to whether the attempt should be renewed, but at length determined to reproduce, as far as possible, from his notes, some of the facts

which previous study had placed at his command. This lamentable loss will explain the delay that has arisen in the publication of a work which should have appeared several months ago.

## I. SPECIAL EXTERNAL EVENTS.

While steady labour has been continued in the various Indian missions, in preaching, pastoral work, and schools, in the form of Christian literature, and its circulation among old and young, certain special events have occurred in various parts of the field which give to the past decade a distinctive character. They relate chiefly to the extension of the field, the full discussion of missionary plans, and the way in which missionary stations were involved in the dangers of the mutiny.

### 1. ENLARGEMENT OF THE FIELD.

Just as the last decade opened, the Punjab, pacified after annexation to the Empire, became for the first time open to missionary labour. So long as it continued under a native government, especially amid the anarchy of recent years, settlement of missionaries was rendered impracticable; and the only effort that could be made to reach the Punjab population was through the establishment of the American station at Lahore, which with its active press had, for a long series of years, done something indirectly to circulate the Scriptures among Sikhs. Very soon, however, after the pacification of the Punjab under the advice of several able officials, and with their consent, stations were established at Lahore and Jullundur, which have been extended, in later years, to Amritsir, Peshawar, Sealkote, Rawul Pindee, Kangra, and Mooltan: all towns of the first importance, and centres of public influence. The province of Nagpore was at the same time opened to missionary influence, and ere long the Free Church of Scotland established a mission in its chief town. It is greatly to be regretted, however, that Mr. Hislop and his colleagues have been the only missionaries despatched, during these years, to its neglected people, that its four millions, with millions more in the neighbouring province of Berar, have had so few opportunities of learning the Gospel of their salvation. In recent years, as we shall see, large portions of Rajpootana, long neglected and forgotten, have been occupied with spirit; but other large districts, opened like Jhansi to the Gospel, for the first time, remain neglected still. The province of Oude likewise, after passing under English rule,



justly regarded as an excellent sphere of usefulness. Four stations were established in its principal towns (two of them in Lucknow) before our decade closed, and two others are just being commenced at Baraich and Fyzabad. The new province of Sattara was also occupied by a missionary of the American Board. It is pleasant thus to see that the enlargement of the Indian Empire has not been left unheeded, and that the claims of new provinces, added to those of people long subject to English rule, have led to a most important augmentation of the missionary force in the country. It is only within a recent period that the great provinces of Upper India were occupied in any strength. During the past decade, however, not only have new stations been established in those provinces, but they have been extended to most influential towns among the people rendered accessible to the Gospel for the first time.

The new province which has been most signally opened to missionary effort, and has been most fully occupied, is the province of Pegu. Until the annexation of 1852 the American missions in Burmah had been confined to the narrow provinces of Tenasserim and Arracan; and it was among the green jungles that clothe their rocky slopes that the earliest Karen churches were founded. These provinces, however, with their scanty population, were held as outposts to which the persecuted Christians fled, and from which stealthy visits were paid by the missionaries to their Karen flocks in Bassein and the neighbourhood of Rangoon. Immediately after the annexation, almost the whole body of missionaries entered Pegu, and within two or three years rapidly took up their posts at Shwaygyeen and Toungoo on the Sitang; and on the Irrawaddy at Prome and Kenzada, at Rangoon and Bassein. The imperial city of Ava also has in part been occupied by a native missionary, though his position among the proud Burmese is not exempt from danger.

The whole field has by these additions grown compact as well as vast. Almost without restriction missionary stations may be established, and missionary work be carried on, in every province and city of the Empire from the Himalaya to the sea. The partial exceptions are found in the territories of feudatory princes, like the Rajas of Cashmere, Gwalior and Indore, and the chiefs of Rajpootana, with the internal government of whose states the English Government does not interfere. These, however, will be won without trouble, when the states and provinces by which they are surrounded are so fully occupied, that Christian knowledge will find its way among the native subjects of those princes, who continually visit English towns and observe attentively all

that is going on. Much yet remains of that work of detail which alone will duly occupy the neglected provinces of Central India and Rajpootana, in which very few missionaries have as yet been placed.

## 2. DEPUTATIONS TO INDIA.

During the past ten years an unusual proceeding, of great importance to the management of our Indian missions, was on several occasions adopted by the Committees of Missionary societies. This measure, which circumstances have rendered somewhat famous, was the despatch of several officers of these societies as deputations to visit the missions under their control. Two years after the annexation of Pegu, when an entire reconstruction of the mission to Burmah was rendered necessary, the American Baptist Missionary Union sent out to Burmah the Rev. J. S. Grainger and the Rev. Dr. Peck to assist the missionaries on the spot in effecting the rearrangement. In 1855, the American Board commissioned its Foreign Secretary, the Rev. Dr. Anderson, and with him the Rev. Dr. Thompson, to proceed to their three important missions in the Deccan, Ceylon, and Madura, and the smaller missions in Madras and Arcot, to settle certain questions of great importance in consultation with the brethren. About the same time, E. B. Underhill, Esq., the accomplished secretary of the English Baptist Missionary Society, spent nearly three years among the missions of that Society in Ceylon and Northern India. The Rev. W. Knight, of the Church Missionary Society, visited in a quiet way their Madras and Upper India stations: while Dr. Graul from Leipsic proceeded to the oldest mission in India, that at Tranquebar with its branches; and Principal Josenhans of Basle went over all the missions of the Basle Society in the South Mahratta country and on the Malabar coast of the Indian Ocean.

Of these six deputations, one was scarcely more than a friendly visit; two others were confined exclusively to the local missions of a particular society; but the remaining three, not only examined with some depth the most vital questions connected with the effective management of their own missions, but endeavoured to make themselves acquainted with those of other societies. They differed greatly, however, in their proceedings character; and spirit. A more mischievous deputation than the one which visited Burmah cannot be well conceived. Filled with theories formed on American soil, and failing to appreciate the peculiar demands of the great crisis through which the mission had passed, as well as of the wonderful openings it was now called to fill, these brethren set themselves to frame regula

tions and carve out plans, which on many points threatened utterly to destroy the efficiency of existing operations. They insisted that all exercises in the English language should be rigidly excluded from every department of the mission; and that, whether for high or low, wealthy or rude, it should be placed on a purely vernacular basis. Not only should the sons of rich Burmans not learn English in a city like Rangoon, but even the pastors and students should be trained purely through the scanty vernacular literature then available for their studies. All this was insisted on with a rigour and a perseverance against which the opposition of missionaries, who had experience but no authority, was unavailing. The effect of these proceedings was most disastrous. A desert was made, which was called peace. Many of the missionaries resigned their connexion with the Union; and the remainder, divided in opinion, were compelled to separate greatly from one another, to give up joint action, and depend singly upon their committee at home. The controversy, transferred to New England, divided the Union there, made it for a time all but bankrupt, and threatened to ruin its operations for ever. A great change was at length effected in the committee, and the breach has been slowly healed. Nearly all the missionaries who seceded have been received again into the Union; and it is hoped that the compactness and unity of the mission will once more be restored.

Very different were the proceedings of Dr. Anderson and Mr. Underhill, whether in their own spheres or when visiting the missions of other societies. Their anxiety to learn the nature and influence of all plans in operation; their hearty sympathy with missionary labours; their courteous manner; and their readiness to do justice to every earnest effort to make known the Gospel, rendered them welcome guests in every mission; and, with their long experience of missionary operations in many parts of the world, under different stages of knowledge and civilisation, rendered them most valuable counsellors to the brethren who sought their aid. In all the missions of their respective societies they gathered the missionaries in consultation, made full and complete examination of every principle and every plan in operation among them, suggested alterations here, and improvements there, and endeavoured especially to adapt their missionary machinery more fully and completely to the claims of the present day. The effect of these consultations was not only to impart new spirit and vigour to existing operations, but especially in the American missions in Madura and the Deccan, to throw into greater prominence certain principles to which little attention had been paid: and if the introduction of some

changes was not accepted with perfect unanimity, it was because the conservatism of age and habit feared even where it was convinced. Time has shown that those fears were groundless, that the changes introduced on certain points were decided improvements, and a marked increase in the prosperity of both missions has been the result.

These deputations were not regarded with much favour by missionaries at large. A feeling was abroad, not unnatural, that the men who had spent years of exile in fighting with heathen prejudices and the remains of heathen vices, were better able to judge of the worth of missionary plans than those who had merely studied them, however carefully, in the quiet of a mission-house at home. The conviction, too, was strong that where the home-committees desired changes in the mission-field, the missionaries on the spot should at least be consulted as to the suitableness of the time and the method of introducing them. And the indignation of all was excited not only by the havoc produced in Burmah by the unreasonable proceedings of the Deputation that had gone hither, but by the gross misrepresentations, to which one of its members gave utterance, of the plans, the spirit, and the proceedings of missionaries in Madras and Calcutta who did not sympathize with his views.

But even missionaries may be too sensitive to the friendly criticism of men outside their sphere of labour. Rarely does it happen that mere orders are sent from home which they are to carry out without inquiry and without the privilege of remonstrance. Perhaps, also, it is not generally believed that the secretaries of our Home Societies are, on the whole, better acquainted with the general progress of a mission, and better understand its condition, than many of the missionaries who are labouring on the spot. Corresponding for years with men at work on different fields, and in different parts of the same fields, personally acquainted with the knowledge, power, resources, and position of their various missionaries, while deficient on numerous points of detail as to the manner, religious habits, and current opinions of the people of certain localities, while uninformed of minute particulars as to the views, feelings, and wants of missionaries and their Churches, they are still able to form general views of the field as a whole to which few missionaries can attain. Many missionaries, labouring diligently and successfully in a foreign field, know little of what is passing in districts not a hundred miles from their own; and to such the wider experience of men outside their own sphere, and looking at several localities at once ought to be of peculiar value.

There were three or four points of great importance urged o:

Indian missionaries by Mr. Underhill and Dr. Anderson; who in regard to those questions only gave utterance to the convictions of many friends of missions both in England and America. They asked—Why have the native members of Indian Churches contributed so little toward the support of the Gospel? Why have missionaries placed so few churches under the care of native pastors, and ordained to work among the heathen so few native missionaries? Why are native converts content to remain in such a state of pupillage? Can they not enter on a course of more independent action? Questions of this sort were pressed upon missionaries both in private and in public; a great impulse was given to their discussion; men who had been contented with the steady course of old methods began to consider whether new plans might not be introduced; and it will be shown that on these points more than on all others, viz., on the subject of a native pastorate and the self-support of native Churches, the opinions and practice of missionaries in India are now far in advance of what they were in 1852. For that advance we are greatly indebted to the earnestly expressed views of the two Deputations that have been named.

### 3. GENERAL MISSIONARY CONFERENCES.

From the private gatherings of the American missionaries, who had been called together by the Deputation from Boston, there sprang the idea of gathering a General Conference of Missionaries of all Societies for consultation respecting the position of their work and the value of their plans. Those meetings had been occupied with an examination of all the operations carried out in individual missions; they had discussed, it is true, general principles, but had added also a consideration of many minute details; and principles had been weighed in their special applications to the wants of certain localities. It was felt that there would be special advantages secured by the discussion of these general principles by men of different societies, residing in different localities; and as doubt had been thrown on certain plans, and a fierce attack had been made on others, it would be a public benefit to examine them together, and after giving due weight to the experience and judgment, even to the weaknesses and prejudices of men engaged in carrying them out, to arrive at a common decision as to their real worth.

Four such General Conferences have now been held on Indian soil in some of the principal centres of missionary operations. The Bengal Missionary Conference was the first summoned. It included fifty missionaries, and sat for four days in Calcutta, in

September 1855. The Conference in Benares followed in January 1857, when thirty missionaries, belonging to seven Societies, met to relate the special experience which belonged to the North-west Provinces of India. The Madras missionaries met at Oolacamund in the Nilgherry Hills, in April of the following year; they were thirty-two in number, and spent a fortnight in discussing missionary operations in South India, amongst which several questions of great importance arose from the peculiar relations of native society in that part of the empire. The fourth Conference met at Lahore a few months ago, in the last week of December; and included not only thirty missionaries labouring in the Punjab and in the higher parts of the North-west Provinces, but also a very large number of influential laymen who have long displayed the deepest interest in missionary labours.

The proceedings of these General Conferences have in part been published, and are records of great value to all who would study the plans and results of our Indian Missions. No books like them have ever been published before. Numerous works have at times been written by missionaries detailing the history of particular missions, and the work carried on by individual men; but none had appeared discussing the nature, application, and influence of the great range of plans, varied in their kind, employed throughout the field by men of many societies, and pointing out such changes and improvements as are required by the advance of years. The records of the Bengal Conference were published in Calcutta; and those of the Oolacamund assembly at Madras. The papers belonging to the Conference at Benares were all destroyed in the burning of the Allahabad Mission Press in June 1857. Those of the Punjab Missionary Conference are now passing through the press.

These General Conferences will long be remembered by all who enjoyed the privilege of sharing in them; they are decidedly one of the distinctive features of the decade which has just passed. They have had a powerful effect in confirming and increasing the affectionate union which has long existed among Indian missionaries. Personal intercourse has for many years promoted harmony among them; and in numerous cases the missionaries of different societies have been close personal friends. But by the mutual intercourse and the practical discussions of these Conferences their union and co-operation have been greatly increased. It was practically shown on a large scale, how men of different churches and brought up under differing forms of ecclesiastical organization, in striving to apply the same divine message to young and old among the heathen and to build up native churches among the converts they have made, have been led to adopt

much the same plans and to employ very similar agencies. Not only was this seen by brethren sitting in the same Conference, but by those who attended more than one, and still more by those who have studied the proceedings of the four. There is a wonderful similarity about the Indian plans of the numerous societies labouring throughout the country; while at the same time the diversity produced by the differing circumstances of town and country, learned populations and untaught, wealthy and rude, priests and devotees, is equally striking, and deepens the conviction that those to whom the work has been committed have been made in their generation "wise to win souls." Little controversy now remains among missionaries respecting plans: it has been proved to demonstration that many are called for; that various special measures, utterly unsuitable in one locality, are loudly demanded in another; and that it is the part of wise men to see that every agency is perfectly adapted to the place where it is employed, and that, in its own way, in its own sphere, it carries on the work of the Gospel as nothing else can do.

#### 4. INFLUENCE OF THE MUTINY.

The Mutiny of 1857, and the disorders which it produced, directly affected a large number of Indian Missions, and for a time entirely suspended all their operations; while it indirectly affected the stations in all parts of Northern India, and even in localities far from the scene of strife. Houses were destroyed, churches and schools were burnt, and native converts scattered; and in many places, for more than a twelvemonth, its effects were to be traced in heaps of ashes and in broken walls, as well as in the anarchy which prevailed on every side. Most of these injuries have been removed, but traces of its presence are not wanting still; and if it has left its mark on the church-towers at Futteghur and Ranchi, it has written deeper lines upon the character of the native converts, and instead of injury has done a vast amount of good.

No less than twenty missionary stations were involved in its calamities, some to a greater, some to a less extent. In several cases the injury inflicted has been repaired at the cost of a few hundred rupees, and all agencies have been easily resumed and replaced. In others, the loss of life and property were very great, and everything was swept away. At places like Nagpore, Jubbulpore, Mirzapore, and Benares, great alarm was felt from the near approach of the danger, but neither life nor property was actually injured. In others the injury was confined to property alone.

At Loodiana, when the mutinous Sepoys marched through the town, on their way from Jullunder, the riotous mob set on fire the city church, the school, and the press, with its large store of books and papers, and speedily reduced the whole to ashes. At Mynpoorie the tide of rebellion ebbed and flowed, leaving at length houses, school, and church in ruin. At Muttra, in addition to the house and school, Mr. Evans lost his valuable library. At Agra, two mission-stations were almost entirely swept away: churches, houses, and schools, were injured almost irreparably where they could not be set on fire. At Secundra, on the west side of the city, occurred the greatest loss in all the North-west Provinces, in the utter destruction of the great Mission Press, which, with its eighteen presses, its type-foundry, and its numerous founts of Oriental type, and its vast stores of paper and Government books, was valued at 30,000*l*. The torn books and papers after the day of plunder strewed the roads for miles. At Agra were also destroyed the Depositories of the Bible and Tract Societies, with all their contents. From Bareilly the Mission families escaped safely to Nynsee Tal and the hills of Kumaon; but Dr. Butler lost his library, and the mission-house, with its furniture, was swept away. From Futtehpoore the native missionary, Mr. Gopinath Nundy, fled with his family, and after suffering great privations and falling into the hands of the rebels at Allahabad, escaped into the fort at that place. The buildings of the Mission were all destroyed. At Allahabad both branches of the American Mission were destroyed, chiefly by fire; including the valuable press, with all its stores and Mr. Owen's biblical library, which he had been gathering for many years. The Mission families found safety in the fort, but lost everything. At Jaunpore, amid many perils, which literally brought death to their very door, the families were preserved and safely reached Benares. At Ranchi in the Chota Nagpore Mission, the missionaries were placed in great danger. Their wives had been sent down to Calcutta, but they themselves remained to the last; and when at length the Ramguhr battalion broke into open mutiny, with the other English residents they fled, at a moment's warning, with what they had on. After several days' march, often in heavy rain, they safely reached Ranee-gunje. At Seal-kote, however, Mr. and Mrs. Hunter, of the Church of Scotland Mission, but recently arrived in the country, were both killed. At Delhi all the members of the two Missions lost their lives; so did also all the missionaries of Futtehguhr and Cawnpore. It was one of the latter who, on that treacherous day, when the gentlemen who had survived the attack on the boats were brought out on the plain to be shot, begged a few moments' respite, that



from the "little book" in his hand he might read a few words of comfort for himself and his companions, as their last scene drew on.

At these twenty stations more than two thousand native converts were involved in the perils of the Mutiny, and a very large number were compelled to flee for their lives. Some of them suffered greatly from want; others were beaten and plundered by their boasting enemies; and it is known that eleven of them, with four children, were put to death. Amongst the latter, Wilayut Ali, the well-known preacher at Delhi; Solomon, the catechist at Cawnpore; and Dhokue Persad, the excellent catechist at Futteghuhr, stand conspicuous. Joseph, the catechist at Meerut, was beaten and left for dead upon the ground. Raphael and his fellow-Christians at Goruckpore were for three months eaten, plundered, and abused, had their bullocks and other property stolen from them, were driven about the country, and yet, with a single exception, remained firm in their adherence to the Gospel. The converts at Allahabad and Futteghuhr were driven from their homes, and in some cases were much oppressed and tempted by the rebels around them. Perhaps none suffered more than the converts at Ranchi. Amongst the enemies whom their conversion had raised up, and who had given them much trouble in the days of peace, there was one who, on the mutiny of the attalion, rose up with all his strength in rebellion against the government. For a time the Christians were only threatened, eaten, and plundered. In village after village their chapels were pulled to pieces and the wood-work stolen; their houses were forcibly entered, and their large rice baskets, stores of wood and grain, their clothes and brass vessels, were all carried away; they were compelled to flee from home, and yet when they sought to descend into the plains they found the passes guarded and the roads all closed. At length, as they would not apostatize, it was resolved by the rebel leaders that they should all be put to death, at this juncture the English troops marched from Hazareebagh, restored peace to the province, and saved their lives. Their bitterest persecutors were hanged.

The behaviour of all the converts involved in the Mutiny throughout the provinces excited the esteem and admiration even of many who had viewed them with indifference. Among their friends, judging from the apparent weakness of their character, some had doubted whether in the day of trial they would stand firm. But the grace of God was all-sufficient, and in the time of need they exhibited a submission, a patience, a constancy, that drew honour upon their profession. Wherever they were joined with the English they not only sided heart and soul with the

Government, but offered a willing service, both in public and in private, of the most valuable kind. In several cases they served as artillerymen and as police. In the fort of Agra, when the house-servants deserted the English families to which they belonged, the native Christians supplied their places, and proved a real and sufficient help. Everywhere their character received a new impulse, and everywhere they rose in general esteem. Of the two thousand involved in these troubles, not more than six apostatized, and even they returned when the trouble ceased.

The saddest case of all, whether among English or native, connected with the Mutiny, was that of the missionaries at Futtehguhr. The whole of the mission band in Delhi were killed, as also all at Cawnpore; but most of them died early; several knew nothing of the evil that was coming; but there was from the first a hopelessness of relief in the case of Futtehguhr, which renders its story peculiarly sorrowful. A most interesting mission had grown up at the station; and no visitor could see the neat mission-houses; the large boarding-schools for boys and girls; the long lines of houses in the Christian village; the extensive weaving establishment; the large tent-factory; the handsome church; the English and native schools for heathen scholars; and the bazar preaching chapels close to the city-gates, without feeling, that here was a light set up in darkness to guide the heathen into the way of peace.

From the beginning of the outbreak, the brethren at Futtehguhr were placed in circumstances of peculiar danger. They had rebellion around them on every side; hope and fear rose alternately before their minds; they knew not whither to turn; it seemed impossible to find a place of safety. At length, with more than a hundred residents of the station, the four missionaries, with their wives and two children, embarked in boats on the Ganges, which passes the station, purposing (if it might be) to go down to Cawnpore, and thence on to Allahabad. Unwittingly they quitted one scene of peril only to fall more directly into the tiger's jaws.

Terror by night, the arrow by day, were their constant portion. They were pursued, hindered, plundered, fired upon; but ran the gauntlet as they best could, and at last arrived at Bithoor: ten miles from Cawnpore, the residence of Nana Sahib. Here their boat was anchored by an island, and they found to their dismay that Cawnpore was in the hands of the Mahratta, and that the bridge of boats prevented their further passage. Soon the troopers of Rao Sahib, who held Bithoor for his uncle, brought guns to fire on them, and they were landed and taken prisoners; but before they left the island, they knelt together for

the last time; and Mr. Campbell in the most affecting terms commended them to God in prayer. After brief detention at Bithoor, they were sent on by Rao Sahib to his uncle, the ladies being placed on carts, and the gentlemen marching at their side. They reached Cawnpore at sunrise, fearing the worst from him on whose words their lives all hung. Their death was agonising, but not delayed. An hour after they were led out on the plain of Cawnpore, and were all ruthlessly shot. Peace be to their unburied ashes! May their precious names never be forgotten! May the turf ever be green upon the soil stained with their honoured blood! May the pearly dew and the refreshing rain fall gently upon the sod; and while the winds of heaven breathe over it soft and low, may a voice ever rise before the footstool of mercy: "Father, forgive them; for they know not what they do."

The losses inflicted on the different stations by the Mutiny were heavy, both as to money and to men. Nine ordained missionaries, three assistant missionaries, six missionaries' wives, and three children, were killed. Eleven native Christians also are known to have been massacred. The property destroyed at the twenty stations has, on careful estimate, been valued at a little more than 70,000*l*. Of these losses the larger portion fell upon the Church Missionary Society, and the American Presbyterian Mission; the former of which lost about 32,000*l*., and the latter, 26,000*l*. On the restoration of order in several cases, especially those which fell within the jurisdiction of the Punjab Government, full compensation was paid from fines laid upon the towns where the loss took place. In other cases, however, especially those within the North-West Provinces, the compensation given did not amount to one-third of the loss that had been suffered.

The effect of these events upon the native Church has been most marked, and in a high degree beneficial. It has already been mentioned that, in the hour of their trial, the faith of the converts and their attachment to the gospel had imparted to them a vigour and decision which they had never displayed before. Drawn to a very large extent from the artificial hot-house system of orphan and boarding-schools, helped from first to last by missionaries, not only fed and taught, but in a measure saving employments created for them; the community as a whole had grown up in the possession of sound principles, but weak in character, with little self-reliance, and a great deal of the petulance of spoiled children. The Mutiny has driven all this away, and they who were thrown headlong into the troubled waters, and had to swim for their lives, without the aid of the

corks and bladders on which they had relied, gained health and vigour in the process, and landed not only alive, but *men*. The old system has been flung away for ever. When on the restoration of order, the presses and factories were reopened, they were not taken up as mission property. The great Secundra Press was removed to Allahabad; where the American Press also again commenced its work. But in each case, the native Christians started as proprietors and managers, and took the work entirely into their own hands. In the same way, the tent-factory at Futteghuhr was handed over to the converts of that station, who with the compensation money paid for their houses by the Government, purchased materials, and set the system once more in operation. In all these cases the missionaries have ceased to be troubled with secular matters; the native Christians are thrown upon their own resources; they have prospered, and are growing wealthy; and pastors and people stand on a much happier footing with each other. Thus has the wise government of God brought to the little church in the provinces great blessing out of great trial.

All traces of the rebellion are being rapidly removed. Everywhere dwelling-houses, schools, and churches, have been rebuilt or repaired. Brick houses have taken the place of thatched bungalows; the Christian settlements have been restored, and the stations look fairer than before. The schools of Secundra have been reopened; the tent-factory at Futteghuhr, with its long lines of houses, its pretty village, and handsome church, once more challenges the admiration of the passing traveller; and the mission-station at Bareilly, with its houses and schools, has been recommenced on a larger scale than ever. Nor is it in missions only that such life and vigour are being displayed. In the restored public buildings throughout the North-west Provinces, the numerous dwelling-houses, the large and lofty English barracks at all the principal stations; in the great roads that connect them, and the massive railroad into which all traffic flows; proofs are given that the hold of the English on the country is firmer than before. And if the mind turns sadly to Cawnpore, where treachery and violence inflicted such fearful wrong, while the houses of death have been swept away and the murderers have received their due, the massive monument over the awful well, with its richly carved screen of stone, standing conspicuously in the spacious garden, with its beds of turf, and running waters, and gay parterres of flowers, declares that while we honour our countrymen who sleep beneath, and will remember their sad sufferings for all time, henceforth there is peace between us and the people by whom they were wronged:

and that the work of Englishmen in India, of governors, merchants, and missionaries, is to bless the nations among whom we are placed; by diligence, truth, and uprightness, to bring them prosperity in this world; and by divine grace secure for them eternal life in the world which is to come.

## II. NEW SOCIETIES.

During the past ten years attention has been specially called to the claims which India has upon the Church of Christ: and on several occasions, both by the events of God's providence, and by the efforts of individuals, it has uttered the Macedonian cry, "Come over and help us." The general Conferences in Bengal and Madras, as part of their proceedings, forwarded to the Missionary Societies of Europe and America appeals for additional help. Individual members of Christian Churches in India, possessed of wealth and influence, have at times urged the same plea; while the Mutiny profoundly impressed all thinking men with the necessity of giving to the people of India that gospel which alone can make them humane, and just, and pure. These convictions were pressed home upon a not unwilling people in numerous addresses, and sermons, lectures and speeches, and by the public press. The result has been a most gratifying increase in the agencies of older societies already labouring in the country, and the entrance into India of no less than five societies for the first time. We will speak of the latter first.

The AMERICAN METHODIST EPISCOPAL CHURCH commenced its important mission to India by despatching thither one of its active and able ministers, Dr. Butler, at the close of 1856. From the missionaries of all societies in Calcutta, and especially from those of Upper India, present in the Benares Conference, Dr. Butler received a most cordial welcome. Several large and neglected districts of the country were pointed out as a suitable sphere for the mission. Having weighed their character and claims, and personally examined some that had been named, Dr. Butler at length decided on the provinces of Oude and Rohilkund. He found them wholly unoccupied, not a single missionary having been placed in any one of the large towns which these populous provinces contain. The field, also, was wide enough for the amount of agency which the Church desired to introduce and the number of missions they desired to found. Lucknow and Bareilly were chosen as the first stations of the mission. Unable to obtain a house in Lucknow at the outset,

Dr. Butler opened his labours in Bareilly; he was there when the Mutiny occurred, and, though his own life and the lives of his family were mercifully preserved, all the property of the mission was swept away. Meanwhile the mission-board, accepting the decision of the superintendent, began to send forward his younger colleagues: first two arrived, in the year of trouble; then others: until, in the course of three or four years, the number amounted to nineteen missionaries and assistants, most of whom were married. Three others have recently arrived: and, it is hoped and planned that the mission shall as a rule contain a full staff of twenty-five missionaries, besides the superintendent. As the brethren reached the country, station after station was opened, until missionaries had been placed in nine of the large and flourishing towns of the two provinces, including Lucknow and Bareilly, Moradabad and Shahjehanpore, Seetapore, Budaon, and others.

The field of labour lies north of the Ganges, and extends to a length of 300 miles, with a breadth of seventy-five. Till now, it has been entirely neglected, and has therefore been affected in small measure by the varied influences which are gradually changing the knowledge and opinions of the population in the more open districts of even Upper India. Still a blessing has rested upon the mission in its "day of small things." Buildings have been completed at the different stations; and several small churches have been gathered. Two large orphan schools have been established at Bareilly and Shahjehanpore, the former containing 140 girls, the latter about eighty boys, taken from the famine districts where they were cast on the world without friends. Training schools will be established for teachers in connexion with both schools. A printing-press in Bareilly, and a farm of 5000 acres in Oude, also form part of the agencies indirectly bearing on the prosperity of the mission and its people; and Nynsee Tal, in the hills of Kumaon, one of the sanatory stations of the North-west Provinces, will be employed not only as a station among the hill people of southern Kumaon and the district at its feet, but as a health-station for the mission families, and probably schools for their children. All who have mourned for many years the religious destitution of Oude and Rohilkund must wish for these new and energetic missions prosperity and usefulness.

The TIBETAN MORAVIAN MISSION was opened a few years ago in the neighbourhood of Simla, in the very heart of the Himalaya. It is on Indian ground, and its people are under Indian government; but it was planned as a mission to Tartary, and the place was occupied as a frontier post until opportunity

be given for passing across Tibet into the Tartar country. For some years past the Moravian Church has tried to found a mission among the Tartars, and, thwarted in their endeavours to reach their country by Russia or Persia, two missionaries were sent to India, in the hope that they might penetrate across Tibet. These brethren, Messrs. Pagell and Heyde, commenced their studies in Germany, under one who had been a missionary among the Calmuks forty years ago. On arriving at Simla, they proceeded to Ladakh, in Tibet, which is in the dominions of the Raja of Cashmere, and thence endeavoured to enter Tibet Proper; but the moment they crossed the border, the Chinese officials drove them back, and interdicted all intercourse with the villagers, even for the purchase of provisions. Again they tried, and again were they foiled. In 1856, therefore, they settled down in the great valley of Lahoul, near Spitti, and erected their house at Kyelang, in its northern half, where a third missionary, Mr. Jaeschke, joined them in 1857, having specially laid upon him the charge to translate the Scriptures into Tibetan, for the Buddhist population around them. Having secured the services of a lama, they began to learn the languages, both polite and common, necessary for their work, and with great patience have succeeded to a considerable degree. During the next three years several small works were written or translated, including Barth's "Bible Stories," a "Harmony of the Four Gospels," the Acts, a spelling-book, a reading-book, and a calendar, "with a few useful remarks on the History of the World, of which, as well as of its Geography, the Tibetans have no idea." All these works were printed by Mr. Heyde with his own hands, on a lithographic press purchased at Simla. At the same time Mr. Pagell commenced preaching to the people—or, rather, conversing with them—whenever he could gather a small circle of hearers in the little villages, upon one of the flat roofs of their houses.

It may be easily imagined that these villagers are exceedingly ignorant and superstitious. Practically, their religion consists in observing a few ceremonies, offering the incense of juniper-berries, murmuring a prayer, and feeding their priests. The lamas generally read fluently, but write very incorrectly, and understand little. Those who know the theory and the observances of Buddhism well are very few in number. The people are proudly satisfied with their own observances, and very indifferent to the new religion brought among them. It is difficult also to get among them, from the fact that various dialects (as the Buran) are used, especially by the illiterate, though the Tibetan is gradually displacing them. The Tibetan has an

extensive religious literature, and the missionaries are doing what they can to help that language being spread among the people on every side. They have scarcely been able to get any schools. They have gathered a small girls' school, but though they teach knitting to their scholars, public opinion does not allow them to teach reading also. In these efforts to spread Christian knowledge by conversation and by books among the thinly-peopled districts round their grand Alpine valley, all friends of missions will wish them God speed.

The UNITED PRESBYTERIAN CHURCH of Scotland, though long possessing flourishing missions in Jamaica and at Old Calabar, on the Gulf of Guinea, till lately had no share in the mission-work in India. Stirred up, however, by the Indian Mutiny, several wealthy and influential members of the Church proposed and provided for a separate mission in India; and in 1858 inquiries were commenced as to the best locality in which to place it. Seven or eight separate spheres of usefulness were pointed out as soon as it was known that they would occupy the country in force; and their claims were set forth, in many cases, by men who were personally acquainted with their character. After a careful and most elaborate consideration of them all, the committee chose the English district of Ajmere, in the centre of Rajpootana, containing 400,000 people; and both the claims of that neglected province, and the subsequent progress of the mission, show that a more satisfactory choice could not have been made.

It was a sad commencement of their undertaking, though one that has often been met with in the history of Christian schemes of mercy, that one of the brethren sent to commence the mission died just as he reached his appointed field of toil. But, before long, five missionaries, including one medical man, had arrived, and three stations were commenced at Ajmere, Beawr, and Nusserabad, all towns of great importance and influence. Applying successfully to the study of the language, the missionaries opened schools, and began to preach, and soon found, as others have found before them, that their teaching came into violent contact with the caste prejudices of the people around them. In that part of the country, as at Agra and in the Punjab, there is found a large population of the "Sweeper," caste; and when the first boy of this class was admitted into the schools, the Brahmins and others left, asserting that it degraded them to have such a boy sitting in their midst. How often has that battle been fought in India, always on one principle, "God hath made of one blood all nations of men," and always with one result, that Christian kindness, with firmness in upholding right, conquers the tyranny



of Hinduism. A special opening of usefulness has been found in Mairwara, close to the present stations, and amongst the aboriginal tribe of Mairs, so long the object of Colonel Dixon's care. Mr. Shoolbred's reception among this simple and once oppressed race has been of the most gratifying kind, and he has just been securing means and men for occupying, as a principal station of the mission, their town of Todguruh. The claims of the place and people are of the strongest, and could not be presented in vain. How often it happens that Christian missions are called upon to maintain, in the face of proud and haughty people and priesthoods, the right of the poor to the Divine teaching of the Gospel! How often, since the days of Him who "preached the Gospel to the poor," and whom "the common people heard gladly," has His truth been despised by "the wise" and "the noble," while it has defended the right of the outcast to the salvation of heaven, has enlightened their ignorance, quickened their conscience, converted their hearts, and given them the heritage of the sons of God! Thus has it raised "the poor out of the dust, and the needy out of the dunghill, to set them among princes, and make them to inherit His glorious throne." Drawing them from the degradation which they had themselves accepted as their portion, it has said to them, "Though ye have lain among the pots, yet shall ye be like the wings of a dove covered with silver, and her feathers with yellow gold."

The UNITED PRESBYTERIAN CHURCH of the United States also entered the Indian circle of missions about the same time as their Scotch brethren. They have occupied, however, only a single station, at Sealkote, in the Punjab. The missionaries who arrived were four in number, some of them men of age and experience; and they secured the services of two native brethren, whom they ordained. They entered upon missionary life in the usual manner, preaching to the heathen, and establishing a vernacular school, which soon had a hundred boys. It is known to some that in America the Church of which these brethren are ministers is very strict and close in its communion. Soon after their arrival one of the missionaries, Mr. Hill, seeing the catholic and genial intercourse that prevails amongst missionaries and Christians generally in India, arrived at the conclusion that, under the peculiar circumstances in which Christians in India, and especially native Christians, are placed, some modification of their practice of close communion was desirable. For this expression of his views, the Sealkote Presbytery resolved that, "in the view of this Presbytery, it is inconsistent with our public profession to extend ministerial and Christian fellowship in sealing ordinances to the Rev. R. A. Hill!" The Mission

Board and the General Assembly decided that these proceedings were irregular, and ordered the suspension to be removed. But the Presbytery continued the correspondence, and, after three years of worry and vexation, Mr. Hill has been compelled to leave the Mission.

The REFORMED DUTCH CHURCH of America for five-and-twenty years maintained no missions of their own, but carried on all missionary work through the "American Board" in Boston. Several members of the Church were missionaries of that Board, and were stationed in Borneo, at Amoy, and in South India; and practically their missionary thought and zeal were directed only to the localities at which these brethren were labouring. At length, in 1857, both parties, in an amicable manner and with expressions of mutual good will, severed the connexion which had existed between them, and the missionaries of certain stations together with the property at the stations, were, at their own request, transferred to the separate agency of the Reformed Dutch Church. Thus it is that the Church henceforth appears as a missionary agency which has entered for the first time into India during the last ten years.

The station of Arcot was commenced by two sons of the late Dr. Scudder in 1853, as an addition to the American mission in South India, and on the separation of the Dutch Church from the American Board, passed over to the former. The little church of thirteen members soon grew, new congregations were gathered, and new missionaries arrived in the country, of whom seven were sons of Dr. Scudder, and four were possessed of the degree of M.D. Six stations have been established in the Arcot district, with one exception: near to each other and bringing a compact and combined influence to bear upon the country. The exception is that of Konoor, a sanatory station in the Nilgherry Hills. There are ten missionaries in the mission, of whom one is a native pastor; six churches; six catechists; and 232 communicants, in a community of nearly 800 native Christians. The schools are small, but there is a seminary at Arcot, containing twenty lads, to which the members of the mission look for the supply of native helpers. It has already been in existence seven years, and sent out six lads into service. The Mission has found many friends among the English residents of the stations it contains.

While these five societies entering India for the first time have added nineteen stations to our centres of labours, with thirty-five missionaries, a still larger number of the older societies have also been making earnest efforts to increase and enlarge the agencies they were previously carrying on.

Among these societies, for the exertions recently put forth, the stations established, the men sent out, and the expenditure undertaken, the CHURCH MISSIONARY SOCIETY occupies the very first place. In 1852 it employed in India eighty European missionaries and fifteen ordained natives; its numerous stations were placed in influential localities; its churches contained 5600 communicants, and its native Christian community amounted to 39,000 individuals. While continuing to receive a blessing upon its labours, the committee of the Society, appreciating the greatness of their opportunity, have endeavoured very largely to increase the existing agency. They have sent out to India during the last ten years ninety ordained missionaries and ten laymen; and the native clergy have increased from fifteen to thirty. The present staff, however, does not exhibit these efforts as one would naturally expect. Notwithstanding the addition of ninety new men to the eighty previously in the field, the number of European missionaries at work in India at the close of 1861 amounted to only 116. The losses of the Society during the ten years have been unusually great. Out of the ninety men who left England to commence missionary life, no less than twenty-two returned; four visited the Cape or proceeded to the Hills; and four died. Of older missionaries, forty-five (that is, more than half the European staff when the decade began) left India either wholly or for a time; and ten died. Thus it is that these great exertions resulted in adding to the previous staff of Europeans only a net increase of thirty-six men, and raising it from 80 to the 116 already mentioned.\* These heavy losses have continued since the decade closed; and during the last eighteen months several valuable missionaries, especially in the Punjab, have either died or been compelled to retire from their work. The stations occupied during the decade have greatly increased the power of missionary work in certain parts of India; they include cities like Lucknow, Amritsir, Mooltan, and Peshawur, in all of which strong missions have been placed, while older stations, like Benares, have been reinforced. The amount of money expended by the Society on this enlargement of their missions must have been very great.

During the same period the BASLE MISSIONARY SOCIETY in a very quiet, unostentatious way, has also enlarged its operations. It has made its principal station at Mangalore very strong, has increased its missions in the Canarese country, and established

\* At the close of 1861 the East-Indian and native clergy had increased to thirty-five. These being added to the 116 European missionaries, make a total of 151 ordained labourers in the Indian field at that time, being an increase on the ten years of fifty-six. The communicants had risen from 5600 to 8744, being an increase on the ten years of 3144.—*Ed.*

new stations at Palghat and in Coorg. In 1852 it had twenty-seven missionaries at work; but during the decade it has more than doubled its staff, and has now fifty-seven in the field, viz. forty-five ordained missionaries and twelve laymen. Of the forty-five, thirty have entered the country since 1852. The WESLEYAN MISSIONARY SOCIETY has increased its missionaries during the same period to an almost equal degree, both English and native. Where in 1852 it had twenty-two English missionaries and fourteen natives; it now has forty Englishmen and twenty-four natives; thus raising the entire staff from thirty-six to sixty-four. Of the twenty-four native brethren, twenty are in the Island of Ceylon. The older stations of the Society have been greatly strengthened, and a new station established in the province of Tanjore. The society for the PROPAGATION OF THE GOSPEL, has obtained a large increase to its staff of native clergy, which has risen from six to twenty-eight, of whom a large portion labours in Ceylon. Its English clergy have increased from thirty-eight to forty-eight; and amongst its new stations are to be found Delhi, Patna, and Roorkee, in North India, and Maulmain in Burmah. The BAPTIST MISSIONARY SOCIETY has once and again sent several new missionaries to India, but the total increase is not very great. It had thirty-nine missionaries in 1862 against thirty-one in 1852; and its native missionaries are now six in number. The two principal American Societies during this decade seem to have been untouched by the influences at work in Europe, and to have fallen back where other societies have advanced. The AMERICAN BOARD had forty missionaries in India in 1852, all Americans: it has now only thirty-two, but with fifteen native missionaries and pastors, where then they had none. The AMERICAN PRESBYTERIAN MISSION in Upper India had twenty-six missionaries, and has now twenty-four. The LONDON MISSIONARY SOCIETY also has fallen to a position behind that which it occupied ten years ago. In 1852 it had in India fifty-two English missionaries and three native pastors; at the end of 1861 it had forty-six English missionaries and seven natives. During the decade it sent out to India twenty-three missionaries; but twelve died, and seventeen left the country, of whom several had served their Master in the mission field for more than thirty years.

The position of this Society, taken with that of the Basle and Church Missionary Societies first named, illustrates clearly a fact of the greatest importance to all Indian Missions. The losses of these societies among the older missionaries amount during ten years to very nearly half the number with which the decade began. The greater part of these losses arise from the

retirement of those whose health breaks down. Thus out of fifty-two missionaries, the London Society lost twenty-nine; the Church Missionary Society, out of eighty, lost about thirty-six; and the Basle Society, out of twenty-three, lost ten. It is clear, therefore, that if the societies labouring in India would maintain efficiently the missions which they establish, they must keep up a steady supply of young men; and that *this supply must amount in ten years to half the number kept in the field*. Five per cent a-year are required simply to maintain the staff at the existing standard; all increase lies beyond that number. The London Missionary Society, though making great exertions during the last three years of the decade, sent less than half its number to India during the whole decade, and consequently closed it with a smaller number than that with which it began.

These facts may be briefly gathered into the following table, which shows a valuable addition to the agencies of our Indian Missions within the sphere of the eight principal societies.

Societies.	Jan. 1852.		Jan. 1862.		New Stations.
	Missionaries.	Native Missionaries.	Missionaries.	Native Missionaries.	
Church Missionary Soc.	80	15	116	30	Lucknow, Peshawur, &c.
Basle Mission . . .	23	1	44	1	Coorg, Palgaut, &c.
Wesleyan Missionary Soc.	22	14	40	24	Trivalore.
Gospel Propagation Soc.	38	6	48	28	Patna, Delhi, Roorkee, &c.
Baptist Missions . .	31	2	39	6	
American Board . . .	40	..	32	15	Kokar, Melur, &c.
American Presb. Missions	26	1	24	2	Roorkee, Rawul Pindee, &c.
London Missionary Soc.	52	3	46	7	Nundial, Vizianagaram, &c.
	312	42	389	113	

#### SPECIAL INDIAN FUNDS.

One of the forms in which the newly-excited interest in Indian Missions was displayed during the decade, was the formation of Special Funds to provide for a special and immediate enlargement of those missions. All of them sprang into existence during the Mutiny. Deeply did religious society throughout England feel, after the lamentable exhibitions of revenge and cruelty which that mutiny called forth, that more than ever is the gospel required to enlighten and sanctify those lawless natures which have been trained under the influences of idolatry and false religion; and earnestly did Christian men desire more completely to fulfil the duty devolving on the country generally, but especially on its Christian people, to apply that remedy which the Saviour has himself provided for healing the soul-maladies, under which its nations have so long suffered. Special

appeals, therefore, were issued by several societies, and enforce the facts and arguments of numerous missionaries to whom it was practically known. In this important effort, the Bible Tract Societies also joined, purposing to make a special application of the means at their command within their peculiar sphere. The sums gathered in answer to these appeals, were as follow

Church Missionary Society . . . .	£67,000
London Missionary Society . . . .	22,410
Baptist Missionary Society . . . .	5,469
Wesleyan Missionary Society . . . .	7,500
Propagation Society . . . . .	40,000
United Presbyterian Mission . . . .	7,455
British and Foreign Bible Society . .	7,189
Religious Tract Society . . . . .	2,605
<b>Total . . . . .</b>	<b>£159,628</b>

For these large and important additions made to the agencies of our Indian missions during the past ten years (and only the most prominent items have been given above), the thanks of the friends of missions are largely due to the able secretaries of our Missionary Societies. While Christian men on all sides, of zeal for India, felt anxious to do their share in establishing new missions, it devolved upon the secretaries and committees of the various societies to devise plans, to despatch deputations, to arrange meetings, gather funds, and seek for men; and those who have observed the proceedings of that brief but important period of active benevolence which followed the Mutiny, are well acquainted that in carrying out these measures the officers of our societies occupied a foremost place. But it is not only on such special occasions that India owes them gratitude: it owes them more that quiet, steady attention to its claims, which they have played year after year, and which has kept up a continuing increasing supply of missionaries sent forth into its fields. Thanks are also due to many Indian officers settled in and around London, who, by their attendance on committees and the exercise of their private and social influence, have done much in recent years to promote its interests. And for the extension of missions already spoken of, special thanks are due to many residing in the country, who by their pen and their personal services have powerfully advocated its claims. Several such have in years devoted vast sums of money to the commencement of stations, amongst whom Col. Martin, Col. R. Taylor, Major Ran, and Mr. Tytler of Ahmednuggur, deserve special mention and it is from such devoted men that the proposed mission in Ceylon has received such efficient advocacy and such liberal support.

### III. SPECIAL PROGRESS IN CERTAIN LOCALITIES.

The tables of Indian missions just compiled, when compared with those of 1852, show that, as a whole, the Protestant missions now carried on in India have during the past ten years made a solid and secure advance. Little has occurred to attract the eye; no mighty wave of revival has poured like a flood over provinces and cities, carrying all before it, and leading men by thousands in deep conviction to cry, "What shall we do to be saved?" No sudden impulse has burst the bonds of caste and Hindoo idolatry, and led the votaries of superstition to seek Gospel liberty and Gospel light. "The kingdom of God cometh not with observation." Romance has little to do with Indian missions. A hard field is being tilled in some portions by earnest labourers, and such labour is not carried on in vain. All over the country impressions are deepening, knowledge is increased, churches are enlarged, and numbers steadily grow. But progress is not equable in all localities. The soils are not alike. The obstacles at some points are very great. In the cities which rule the public opinion of Indian society, men have much to lose in forsaking the religion not only of their forefathers, but of the neighbours and companions by whom they are surrounded: Hindu punishments for inquiry are prompt and sure; still more severe for men who believe and accept the Gospel. Country churches grow faster than those in towns, far larger numbers of the simple peasantry become Christians than of the wealthy and intelligent supporters of Hinduism. Most numerous, most easily drawn of all, are the converts from the Hill people, or the outside tribes, who are only slightly Hindus, or are not Hindus at all. Thus it is that while all have advanced, naturally enough attention has been drawn to certain localities in which progress has been rapid and striking. It is to be regretted that respecting these localities enthusiastic friends at home have at times indulged the language of exaggeration not warranted by a sober estimate of the real facts of the case.

#### 1. MISSION AMONG THE COLES.

No mission has been so frequently brought before the public of late years as that of the German brethren among the Coles. It has seemed in a measure to satisfy that craving after Pentecostal success, without a due amount of previous labour, which the story of missionary conquests produces in compassionate but

ill-balanced minds. A few facts will show how far this longing may be satisfied, and how far the rule holds good in this portion of the Lord's vineyard: "the husbandman first labouring must be partaker of the fruits."

About 200 miles from Calcutta, on the western borders of the great plain of Bengal, and south of the neighbouring province of Behar, lies the broad table-land of Chota Nagpore. Raised on the shoulders of a long line of granite hills, on the east it looks down upon the vast rice-fields of Bancoorah and Midnapore, which its many streams richly fertilise, and on the west, buried in its dense impassable jungles, lies the beautiful valley of the Upper Soane. Though a table-land, its surface is far from level. It presents to the eye an endless succession of undulations, a rolling country, formed of gravelly hills with swampy hollows at their base, while on every side lofty detached hills, covered with brushwood to the top, stand sentinels, as if to guard the land from harm. The province is richly wooded in every part; all the Indian trees are found in its deep jungles, with the gigantic creepers that mount the loftiest, but the mango-trees are peculiarly fine. They appear at times in long avenues lining the tracks, which form the only roads; at others they are found in vast shady groves, with enormous trunks and mighty arms: and again they stand singly in wide open glades, and give to the scenery the rich and peaceful aspect of an English park. The coffee plant, the orange, the shaddock, and the citron, grow readily in gardens, and tea has also been produced, while rice is grown in all the swamps, and oil-seeds are most abundant. The approaches to Chota Nagpore are exceedingly interesting to the observer of physical geography. On its east side a steep pass leads up its hilly face from the plains of Pachete and Ramguhr. On the north the traveller passes a series of broad terraces, the earliest being several miles wide, and having in its centre the healthy military cantonment of Hazareebaugh. Passing southward from this station terrace after terrace, ridge after ridge, and stream after stream, are crossed, till seven have been numbered, and finally, after a steady ascent of five miles through shady jungle, where birds of varied plumage are met with, where monkeys swing from bough to bough, where at night tigers and bears abound, we reach the undulating plain, with its great fruit trees and broad fields of corn. The climate of the province is more temperate than that of the Bengal plain. Spreading out at a height of 2000 feet above the sea, though not in the dry summer months, it is cool and pleasant in the rains; while in the cold season, with the thermometer at 44 degrees, and a cloudless sky of pale blue overhead, there is a sheen in the atmosphere



unknown to the heated plains, and at early morn the joyous lark pours forth his song upon the dewy air.

The people of Chota Nagpore and the neighbouring districts are not Hindus by birth, of the races that have filled the plains around them, and form the inhabitants of their great villages and towns. They are of various and apparently kindred races of aborigines, amongst whom are the Sontals, who occupy the slopes of all the hills of East Behar. The principal tribes are called Coles or Khol, and it is very doubtful whether they are of a single race. Scholars consider that they are older as aborigines than any other race in India, and their own traditions imply that they belong to different ages. The term Cole is a term of reproach, never used to designate themselves; indeed, they have no generic name for the people whom the English speak of as one, but speak of themselves as three separate tribes, Uraos, Mundaris, and Lurkas.

They are an active people, of strong make, not very intelligent, slow to learn books, but by no means deficient in common sense. They are good-tempered, light-hearted, and are intensely fond of dancing and music. The whole people live by agriculture; many occupy farms of considerable size, and in their large cottages with their stout mud walls, with their numerous well-worked rice baskets, and their fat cattle, show signs of possessing substantial wealth. But large numbers are simply farm-labourers, and are poor in the extreme. Everywhere the rich landowners lay on the people the hand of the oppressor, and it is this oppression, far more than any propensity to rove, which has driven the Coles from their native province to be exiles in Mauritius and Demerara.

Brahminism, with its common idols and vulgar festivals, has made considerable progress among the Coles, but the native religion of the tribes is a simple devil-worship. They worship the sun, and honour a kind of deity called Bunga; but practically the religion of those who care to maintain a religion at all is a devil-worship similar to that of Malabar and of the Shanars near Cape Comorin. Of their demons they stand in great fear; to them they attribute all current calamities, and to them they address the longing cry, "Arise, and save us." The country possesses no temples to these beings; only a few "altars" are erected in the largest villages, and when offerings are made the largest portions seem to consist of broken pot-shreds and old brooms! The morality of the people is very low. They are great drinkers; they have learned to be great liars; though their marriage vows are kept, almost unbounded license is permitted to the unmarried, and thus principle is corrupted in very early life. There is a

universal belief in witchcraft, and not unfrequently that belief produces murder.

The mission among the Coles was commenced in 1845. Gossner had desired to establish a new mission in one of the eastern islands, where the missionaries would both themselves be free and not interfere with others. He found the men, and having no definite plan, sent them in the first instance to Calcutta. There they resided with the late Dr. Hœberlin. One morning, taking an early walk, they observed a number of natives with dark skin clearing the public drains, and struck with their appearance they asked Mrs. Hœberlin, "Who are those people we saw, so low and so degraded?" She replied, "They are Coles from Western Bengal." Their interest was excited, and inquiries were pushed further. In that estimable Christian lady these unexpected questions produced both wonder and delight. She had long been deeply interested in that neglected people; she was well acquainted with the early labours among them of the late Mr. De Rodt, and with his affecting descriptions of their degradation. She therefore pressed their case upon the brethren, who were pleased with the field opened before them; and after consulting Colonel Harnyngton, one of the officers in the province, who promised them a warm welcome, it was settled that they should proceed to Chota Nagpore. As it was already late in the season, they went, in the first instance, to Bancoorah, in the neighbourhood, and remained a year with the late Dr. Cheek, who showed them great kindness, and treated them as his sons.

Joined by two new brethren, in the beginning of 1846 they took up their position at Ranchee, and began to build their station. Colonel Ouseley received them kindly, and the Raja gave them more than thirty acres of land. Building their houses with their own hands, making them of small size, and incautiously exposing themselves to the sun, like other pioneers, they paid the penalties of inexperience. Within a few years four of their number died, and one of their earliest possessions in the province was a "burial-place" for their Christian dead. Work, however, went on: they learned something of the Urao tongue, but still more of Hindustani, and began to preach in the latter, unaware that the language which would prove their greatest help is the Hindi. They also founded a small school with a few orphan children. Four years passed away, and not a convert came; they grew discouraged, and seriously thought of removing to the plains among the Hindus, as if that would have mended the matter! In 1850 the first inquirers visited them, and were baptized. Then they learned how time is required in missionary work as

well as in husbandry; how knowledge was quietly spreading; convictions were deepening; and many were asking in wonder about this new way; the seed was springing and growing up, they knew not how. In that year they baptized eleven adults; in 1851, twenty-seven; in '52, thirty-eight; in '54, sixty-five; in '56, ninety-six. Before the Mutiny they had baptized 420 adults, of whom 180 were communicants, and their native Christian community consisted of more than 800 individuals, young and old, living in more than sixty villages.

There was nothing strange in all this. There was no striking "revival" in the province; inquiry and profession were quiet, steady, continuous. God's blessing from heaven was resting on steadfast labours, prayerfully maintained by zealous hearts. They were teaching simple men, who possessed only the most contemptible shadow of religion, who were unfettered by the caste and family bonds which make Hinduism so strong, and who, when invited by their believing neighbours to examine Christianity for themselves, and having examined and found it beautiful and fitted to satisfy their simple souls, had no obstacles in their pathway which should make them hesitate in at once embracing it. They were not, however, left in peace. The Zemindars of the province rose again and again in opposition to the converts, and brought to bear against them all the social persecution they could command. False charges were brought against them in the courts, their houses were plundered by armed bands, the large rice-stores carried off, the very roofs of their houses taken away, and money and the women's ornaments forcibly seized. Most patiently did they bear the outrages from which they so deeply suffered; grace was given them to "take joyfully the spoiling of their goods;" elders and people remained firm in their faith, and the trial only gave tone and strength to the principles which were so rudely tested.

When the Mutiny cast loose all the bonds of political authority, these persecutions broke out with fresh virulence. The Ramguhr battalion that held the country mutinied, and every Englishman, civil and military, of all ranks, fled for his life. Before many hours had passed, every bungalow was in flames; the mission-houses, being tiled, were stripped of their furniture and books; the church was gutted, and the organ pulled to pieces; cannon-balls were fired into the tower, but disfigured without harming it. The converts were hunted from their houses, and lost all their property of every kind; all their village chapels were unroofed and stripped; and at last, when nothing else remained, a price was set upon the converts' heads. They were compelled to hide in the jungles, and sought, though

in vain, to descend the passes, which they found guarded, in order to escape into the plains. Many stories are told of hair-breadth escapes; at times they met with singular kindness from strangers, especially from women, nevertheless a few were killed, and their persecutors had seriously planned to exterminate the Christians from the province, when the English soldiers marched up from Hazareebaugh, put an end to disorder, and captured the rebel delinquents. Their chief persecutor was hanged in the middle of Ranchee, and so bitter was the disappointment of his party, that it was universally credited that he would rise again from the dead.

The missionaries speedily returned; work was resumed, the congregations were re-gathered, and a strange measure of prosperity was henceforth granted. New life seemed given to the Christians, and their enemies saw with amazement that the dispersed and despised race came forth more numerous than ever. In 1858, 247 were baptized; in 1860, 305; in 1861, no less than 522, of whom 300 were adults. On one occasion, 106 were baptized in the church at the same time; on another, 75. When our decade closed, there were in the mission 1900 baptized converts, of whom 400 were communicants; and the definite inquirers were about 600 more. The converts resided in 173 villages. During the last fifteen months, however, a very large addition has been made to the mission; and its present position may be seen from the following table:—

CHOTA NAGPORE MISSION, APRIL 1863.

Missionaries	.	.	.	.	.	.	7
Chief Stations	{	Ranchee,					
		Hazareebaugh.					
Village Chapels	.	.	.	.	.	.	8
Elders	.	.	.	.	.	.	31
Catechists	.	.	.	.	.	.	8
Communicants	.	.	.	.	.	.	790
Baptized Christians	.	.	.	.	.	.	3401
Inquirers	.	.	.	.	.	.	100
Scholars	{	Boarding	.	.	.	.	91
		Day	.	.	.	.	120

On one point considerable misapprehension has arisen in Europe, and the mistake has been exaggerated by enthusiastic minds. The number of adherents of the mission, "almost Christians," has been spoken of as immensely large. One writer says of them, "among a mass of professed Christians of several thousands, . . . living in more than 800 villages," &c. "The

brethren count at present in round numbers 2000 baptized; and a vast number of people have broken caste and thrown off the fetters of idolatry altogether." When these words were written, the inquirers, who had laid aside the marks of heathenism and were in earnest to learn the gospel, amounted to 600 persons. It is true that outside them there are in Chota Nagpore, as in all great missionary fields, a number of people to whom the words of the Gospel are pleasant and comforting, who have many misgivings about their own religion and about their own position; who read the Scriptures and acknowledged them to be true. The number of such among the Coles is large; men have at times come and conversed with the missionary, from more than 500 villages, whose names are known: but such persons are not converts in any sense; they are asking, learning, gaining information that may bring them to some decision, but no definite decision has been reached; and in hundreds of cases when it is reached, it will be (as it was with the people who "ate the loaves and were filled,") a decision to "go away," and remain in heathenism. The Christians have been very active among their neighbours; they have been the missionaries who spread the Gospel outward, far more than the German brethren, who are their instructors; and through them some knowledge of the Gospel has travelled to all the villages of the province. Everywhere in the neighbourhood of their stations, the Coles are ashamed of their devil-worship, and never allow a missionary to see it. "Who taught you about Jesus Christ?" said a missionary to an intelligent woman, who had come to Ranchee. "Who!" was the reply; "why this teaching is all over the country."

A large number of the Christians come in from their villages to Ranchee every week for the Sabbath services. They are so numerous, that a special serai has been erected for their use, which, with its broad verandahs and inner court, can accommodate 600 visitors. They bring all their food, and are merely supplied with firewood at the expense of the mission. They hold special festival at Christmas, and on the first Monday of the year they gather to celebrate their harvest feast and hold an annual missionary meeting. It was a pleasant sight last year to contemplate the happy faces of the multitude, men, women, and children, as they collected in the square near the mission-house, with their offerings in their hands, prepared to march in procession to the station-house. As the gong sounded ten o'clock, the procession moved off, headed by Mr. Brandt, with the boys' school; followed by Mrs. Frederick Batsch, with the girls; the children all singing a hymn of praise to the tune of *Kiel*. Next came a number of women with large baskets on their heads, then the

men, leading their children, or carrying other loads; all marching up the noble avenue of Pontianas to the church, which stands on the slope at its further end. Arrived at the church, they passed up the centre aisle, ascended the stairs into the deep chancel, and marched round the communion-table, which stood out in the centre, every one presenting an offering. In the front, had already been raised a small stack, about six feet high, of sheaves of "first-fruits." Small boxes for money stood on the table; but the rice offered was poured upon the floor. None came empty-handed, every one, men, women, and children, presented money, but the chief gift was the cleaned rice, that had been gathered in their fields. For half-an-hour the people came slowly on; old men and women, strong men and children, women with children at their sides or slung upon their backs; the prosperous farmer, the poor day-labourer, all, and every one brought their gifts. Some brought a handful in a cup; a few brought large baskets with half-a-hundredweight: others a more moderate quantity. Meanwhile the children in the gallery sang a variety of hymns, accompanied by an organ, played by the school-teacher, one of their own people; and sang them with a clearness and precision, taking the different parts, which it was most delightful to hear. So the procession passed on, the money increasing in the boxes, and the rice-heaps growing higher on the floor, till all were seated in the church for worship. Those "heaps" brought the old Temple to mind with the promises of blessing to those who founded and maintained them; and could not fail to suggest the prayer, that, like the Jews of old, these temple-worshippers might grow in faith, and love, and gratitude, and that they too might receive showers of blessing from above.

A few Sabbaths after, in the midst of a full congregation, forty-seven persons were baptized, of whom twenty-three were adults. After a brief liturgy, the opening sentences of which were made appropriate to the day, in which Psalm xxiii. was beautifully chanted, and all the responses were sung, the candidates were called to the front of the congregation. Mr. F. Batsch, the senior missionary, then addressed them on their purpose to make a public profession, and examined them at length both in regard to the old faith they had cast off and the new faith they had chosen. Their clear and ready answers showed that they well understood the matter, and had been carefully instructed. As they followed him up the steps of the chancel, the choir poured forth, in that melodious tongue, the Christianised Hindi, in the melody well known in England, the sad and plaintive wail, "I will arise, and go to my Father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more

worthy to be called thy son." Gathered around the font, they repeated the confession, avowed in words their rejection of the works of Satan, and after prayer were baptized into the Saviour's name. A sermon followed, by Mr. Ziemann, of Ghazeepore, on Christ's turning the water into wine.

Blessed as the mission is, there are great difficulties to contend with in the training of these numerous converts, and, in the judgment of some, most serious defects in the form and character of the missionaries' plans. Of these they are themselves deeply conscious. Few in number, having as yet but few catechists and preachers competent to the charge of congregations, it is very difficult, it is even impracticable to provide for these scattered converts the instruction that they need. Now they come in to the station from villages, twelve, fifteen, and twenty miles distant, for the Sabbath services, but that is an unnatural and exceptional state of things. Hitherto Ranchee has been the only station of the Cole mission; but five other central stations have been planned, of which the station at Itki, with its pretty chapel and school, has been completed, and will at once supply the wants of twenty villages. Education is very low, the scholars are very few; but the missionaries desire that the people themselves shall demand it and pay for it when it is supplied. The work is growing faster than they find convenient; and they need great wisdom and great grace so to guide, instruct, and organise their numerous converts, as to lead them in that path of spiritual prosperity from which they shall never be turned aside.

## 2. THE MISSIONS AMONG THE SHANARS.

Another body of flourishing missions that have made decided progress during the past ten years, are those placed among the Shanars, the great tribe of devil-worshippers in the neighbourhood of Cape Comorin. They are usually known as the "Tinnevely Mission," but in point of fact consist of three missions, part in Tinnevely, and partly in the kingdom of Travancore. Similar in origin, carried on among a tribe of people with similar traditions, practices, religious belief, and social customs, though belonging to three different societies, they are conducted on the same principle, adopt largely the same plans, are exerting a similar influence, and are producing substantially the same results. They form one of the most prosperous missions in India. Their converts are more numerous than those among the Karens, though they have passed over to the Gospel at a slower rate. In natural character, in the stamina of that character, in

the extent of their intellect, and in the degree of their civilization, they are not unlike the Coles. Time was, when with even fewer missionaries to teach them than the Coles now have, they forsook their devil-worship in larger numbers than the Coles have done, when even in a single year 3000 Shanars joined one single mission. An oppressed race; living on palm-sugar; climbing trees with hard, daily toil; utterly untaught; with scarcely an idea about God; fearing only the powers at work in the sky, and air, and earth, close around them; their only recreations the wild dances of devil-priests, with the loud drumming, and the rude feast that ever accompanied; who can wonder that they were drawn by the loving smile of that Gospel, which, while it displayed their errors, removed their fears, and showed them a Father in heaven, and brethren on earth, to befriend and help them? They have been easy to win, but hard to raise; and it is in their low type of civilisation, and in the poverty of their mental and moral stamina, that Christian men will find the great difficulty of building them up into self-sustaining churches. The stability and vigour of character which they need, it has cost other nations ages of struggle to attain. Still these societies have set themselves to the task; and with energy are applying to it the grandest instrument ever furnished for the regeneration of a people, the moral power of evangelical Christianity. Great attention has been paid to the instruction and organisation of these missions during the last twenty years; experienced men of sober views, and putting forth steady and earnest toil, have worked on this field of labour with wise and willing hearts. It is but natural, that under that blessing for which they have prayed, the last ten years have witnessed to special and solid progress. The fact appears at once patent from the following table:

MISSIONS AMONG THE SHANARS. 1852 AND 1862.							
Society.	Year.	Mission- aries.	Ordained Natives.	Cate- chists.	Communi- cants.	Native Christians.	Contributions in the last three years.
Propagation Society {	1852	8	0	26	792	10,528	6,000
	1862	10	2	91	1792	16,667	18,000
Church Miss. Society {	1852	10	7	75	2996	25,280	15,000
	1862	17	14	226	4722	33,691	30,381
London Miss. Society {	1852	8	0	105	658	17,633	6,800
	1862	8	0	189	1284	22,688	11,500
TOTAL {	1852	26	7	206	4446	53,441	27,800
	1862	35	16	506	7798	73,046	59,881



Without going deeply into these figures, the reader cannot fail to notice several striking facts which lie upon their very surface. A large and valuable increase is apparent in all these missions, both in the agencies and in their results. Thus the Shanar converts have increased by about 20,000, or 38 per cent. Their contributions for religious purposes have at the same time been more than doubled, having increased 118 per cent. The proportion between the communicants and the Christians generally has greatly improved. In 1852, one person was a communicant in every twelve; in 1862, one was a communicant in every nine and a half; out of the 73,000 Christians, the communicants, instead of being 6450, have risen to 7798. This increase is specially observable in the communicants of the Propagation Society, where the increase is 126 per cent: while that of the native Christians is less than 60 per cent. It is similarly conspicuous in the Travancore Mission of the London Society: while the native Christians have increased only 28 per cent, the communicants or "church-members," have doubled. A great increase also is to be noticed, in the native agency of the mission, in all the societies. Allowing that in the first two cases the number of catechists and assistants in 1852 is understated, still the increase cannot be reckoned at less than 180 men; men, not like many of those who are gradually dying out, imperfectly educated, and employed in the absence of better men, but catechists well trained in the three institutions maintained for the purpose, and much better furnished by knowledge and tested character for the responsible duties devolving upon them. It may shock the sensitiveness of some minds to imply that piety can be represented by statistics; but the facts above mentioned are plain. The increased native agency; the larger liberality, increased not only in its amount, but in the proportion it bears to the number of givers; the greater proportion of native Christians partaking of the communion; all indicate progress in character as well as numbers, and imply that knowledge is greater, principle more prevalent, feeling more active. To these things the letters and Reports of missionaries bear unequivocal and decided testimony.

"Every missionary district in connexion with this circle," says Dr. Caldwell, "has made progress during this period in numbers and efficiency. The only exception is the district of Nazareth, which has suffered considerably from the effects of a schism. It is, however, making up for its losses by accessions from the heathen. The greatest increase in numbers has been in the district of Puthiamputtur, newly established in the northern

part of the province. Placed under Mr. Kearns in 1855, it has advanced very rapidly.

"The Church Missionary Society's Mission in Tinnevely," says Mr. Clark, "has, through God's blessing, made considerable progress in various ways during the last ten years. In almost every part of its operations traces of advance may be observed in a greater or less degree. First, the number of inquirers, baptized, confirmed, and communicants, has steadily increased; intervals of declension in numbers have now and then occurred, but they have been limited both in locality and in time. Then the class of agents, who are gradually superseding those of an earlier date, is of an improved character, and continues to improve. Our two institutions for the training of schoolmasters, and the preparation of catechists, are well accomplishing the object for which they were established. They are supplying selected, intelligent, and educated men for the service of the Church, of whose superiority to their predecessors there can be no doubt. A third mark of progress is the now widely recognised duty of self-support. Though not prepared, nor able, to bear the entire burden of the expenses now incurred on their behalf, the people acknowledge their responsibility, and are willing, so far as their slender means will allow, to fulfil their obligations. They are not yet so alive to their duty, nor so impressed with the vast importance of spiritual things, as to come forward, in every instance, to the full extent of their ability; they need still to be guided and urged to their duty. Nevertheless they have so far done well, and are steadily making progress. The steady increase of their contributions year by year, and the fact that they have recently undertaken altogether various burdens (such as the building and repair of churches), hitherto partly or wholly borne by the Society, furnish clear evidence of this fact.

"Again, progress is shown in the growth of a missionary spirit, leading them to contribute funds for the salaries of catechists employed among the heathen, and stirring up some to offer themselves for that special work. Many catechists have been led to give themselves to missionary labours, both in Ceylon and in the North Tinnevely itinerancy, and one has gone to the Mauritius. A fifth sign of progress is the gradual introduction of the fee-system into our schools. The charges are at present small; but they are as heavy as can be safely demanded, perhaps as heavy as the people can bear. But borne, as they are, willingly, they are indications of a happy advance in their state of feeling, which we rejoice to see. There is advance in the character and appearance of our buildings; there has been con-

siderable increase in our numbers; but, best of all, we have good reason to believe that there has been some advance in the spiritual and intellectual status of the people. That advance is not so easily gauged as other evidences of progress, but we have ground for thinking it real. Some improvement was effected by the revival which happened two years ago. Much that then appeared promising proved false; yet some were certainly benefited, and have since lived in the fear and love of God."

"The testimony of all the brethren," says Mr. Dennis, of Nagercoil, "is, more or less, to the effect that our people are decidedly growing in grace. They manifest greater regard to the Sabbath, to the house of prayer, and to private devotion. They exhibit also a far more liberal spirit than formerly. So great, indeed, do we feel the advance to be, that most of us seriously contemplate urging the people of some of the larger congregations to try the experiment of self-support." In the London Mission this advance has been made in the face of severe drawbacks. During the decade the entire staff of the mission has been changed. On two occasions the country has been visited by severe famines, and on other two by cholera. In 1860 the cholera swept away 1500 of the converts, and many thousands of the heathen. Immediately after the young rice-plants were attacked by myriads of caterpillars, all over the country, and the whole were devoured. These judgments, especially the last, had the effect of leading the converts, and many of the heathen, to listen more attentively to Gospel teaching, and in three years nearly 6000 persons were received into the mission congregations.

An arrangement in these missions which deserves special mention was the commencement of a series of special efforts among the heathen Shanars. It was felt by many that the Christian work of the various districts so fully occupied the missionaries' time, that aggressive work was all but relinquished. In 1854 a district was specially taken up for this purpose in North Tinnevely by Mr. Ragland, who had long felt in it the deepest interest. Joined by two other brethren, systematic operations were commenced and maintained for visiting the 1200 heathen villages, markets, and festivals around them. These were heartily aided by the brethren engaged more directly in pastoral work. They devised a system for supplying catechists to the itinerancy for certain periods, and partially supporting them. The congregations from which they were, in turn, taken, were stirred up to deeper interest in missionary work—to give, to feel, to pray for its success. The result has been more constant work among the heathen in every district around the

Christian stations; special catechists are appointed to it; an entirely new district has been formed, at which the itinerant missionaries have their head-quarters.

The religious awakening which occurred in one portion of Tinnevely mission in 1860 scarcely deserves the name of revival. It was characterised from the outset, to such a great extent, by pretended visions and miracles and wild excitement, and by what people by a timid euphemism call 'physical manifestations,' that the missionaries in general felt bound to discourage it. It proved, however, that the apathetic native India could be as much interested in Christianity, as earnest Englishmen have been. Missionaries in the neighbourhood acknowledge it as having done much also to individuals, while it increased the impulse given to spiritual endeavours for the conversion of the heathen, and to spiritual intercessions for the progress of the Saviour's kingdom.

#### MISSION AMONG THE ARAANS.

Akin to these efforts among the Shanars is a work of interest, which during the entire decade has been carried on among one of the Hill races of Travancore. That beautiful province contains the most singular collection of low-caste tribes to be found in any part of India. Sprung from the aboriginal inhabitants of the soil, they are known by various names, occupy various stages of degradation; some being so low as to live in houses or appear abroad during the light of day. Oppressed for ages by the proud Brahmins and Sudras who own the fat of the land, they live in a state of appalling ignorance and abject misery. About twelve years ago, Mr. Henry B. Hall, while carrying on his work in the district of Pallam, first opening among one of these tribes, the Araans, living in dense woods that clothe the Ghauts along the eastern border of Travancore. He visited their villages again and again, erected chapels and schools, baptized many, and set free from the large diocese in the plains, devoted himself entirely to the welfare of his new flock. Notwithstanding opposition, even from the Travancore government, his work has greatly prospered. The little villages around his residence at Mundakayam contain no less than 800 Christians, of whom 217 are communicants. No effort in India deserves more hearty support and sympathy, and it is only want of space that prevents us writing on it at greater length.

Towards the close of the decade a movement in favour of Christianity commenced among the slave population of Travancore, which is making remarkable progress.

## SCHISM IN TINNEVELLY.

One event of an unusual kind has occurred in the mission in recent years, which must possess a special interest for all missionaries, not only in India, but throughout the world. Indifference, the disobedience of an unsanctified heart, religious declension and decay, have in India, as elsewhere, taken away not only individuals, but small communities, from the missionary's care, and at times raised up enemies vindictive and troublesome. A dissatisfied catechist has many a time gathered round him the lifeless members of the Christian community, hoping to coerce the missionary; but such isolated efforts have been temporary, the results of evil tempers, and have been cured by the absence of funds. Nowhere have they advanced so far as in Tinnevelly, where a distinct schismatic body has been formed.

"This schism," says Dr. Caldwell, "commenced in a large Christian village in the district of Nazareth, and involved a contiguous portion of the Church Missionary Society's district of Megnanapuram.\* It owed its origin to a personal dispute between the missionary then at Nazareth and a portion of his flock; but as soon as the leaders of the schism had formed their plans and declared themselves, they took advantage of the strong caste feeling which prevailed among the Shanar Christians of that neighbourhood, and placed their cause on a caste basis. The adherents of the schism number, it is said, more than 2000 souls, and are without exception Shanars.

"They used many endeavours at first to induce the Shanars generally throughout Tinnevelly to join their ranks, but without success: and the schism will now probably continue to have a merely local character, depending on the personal influence of its two leaders, and dying with their death.

"They call themselves in their documents 'The Hindu Church of the Lord Jesus;' but amongst their neighbours they call themselves, and are generally called, the *Náttár*, or 'national party.' In their zeal for caste and Hindu nationality, they have rejected from their system everything which appeared to them to savour of a European origin. Hence they have abandoned infant-baptism and an ordained ministry. Instead of wine they

\* The Rev. J. Thomas, the missionary of Megnanapuram, expressly states that one congregation only of his district, that of Pragasapuram, sympathized with the seceders of Nazareth, and that from no other congregation had the *Náttár* met with any sympathy, although every effort had been made to induce the people to do so.  
—Ed.

use the unfermented juice of grapes in an ordinance which they regard as the Lord's Supper, and observe Saturday instead of Sunday as their Sabbath. They appear to be drifting without chart or compass no one knows whither.

"It is not greatly to be wondered at that a schism like this should have taken place during the progress of the native church towards maturity. The Primitive Christian Church had to endure worse trials than this; and we have been expressly forewarned, that 'there must be also heresies among you, that they which are approved may be made manifest among you.'

"One good result at least has already sprung out of this evil. It has often been asserted that if all European missionaries were withdrawn, and if European money ceased to circulate in our missions, native Christianity would immediately disappear. The experiment has been tried on a somewhat extensive scale at Tinnevely. The schismatics in the district of Nazareth and its neighbourhood have cut themselves off as completely from all European help in money and influence as if there were no longer any Europeans in the country; and yet they have sustained their own religious ordinances, after their own fashion, it is true, but (it must be admitted) with considerable public spirit and zeal, for more than five years; and I have not heard it said, that any one of their number has returned to heathenism."

Modern missions in India, and throughout the world, are distinguished above those of earlier ages by their free and extensive employment of the Word of God. To whatever nation, province, or city, they have gone, missionaries have endeavoured as early as possible to provide a faithful version of that Word in the vernacular tongue. Printed and published, given in whole volumes, or conveniently divided into its own separate books, it has been from the first extensively distributed; it has supplied the best instructor for every man that can read, and proved a stimulus of the most powerful kind to those who could not—to learn to do so. It has been always appealed to as the sole authority in doctrine and moral life; every convert has been taught to study it for himself; the younger children in schools, the older converts in Bible classes, have been encouraged to master its histories, its precepts, its warnings, and its promises. The native churches have been based upon it as their foundation, and have been built up only by its teaching. Hence it is, that these churches have been so simple, yet so sound in the faith, and that so few vagaries of doctrine or practice have sprung up among them. Hence it is that, unlike the Primitive Church, the modern churches have retained, whether in opinion or in life,

so few of the national errors from which they have been drawn away. The caste system of India has proved the most tenacious of those errors, and has done by far the greatest harm. The schism in Tinnevely has evidently derived its chief strength from that error; and while it is a phenomenon in Indian missions exhibiting features of peculiar interest, it cannot fail to make all missionaries cling more than ever to pure Scripture teaching, and to desire that this magnificent heritage given to the world by the modern missionary Church, the Bible in more than 150 languages of the present day, shall be applied only with greater efficiency, not only to expound God-given truth, but to prevent the rise of tenacious errors which it may take centuries of effort fully to clear away.

### 3. THE MISSIONS ROUND MEERUT AND DELHI.

When the missions in Agra and Muttra, Meerut and Delhi, were reopened after the rebellion had been crushed, a new spirit was apparent among the people. It was evident, that in a religious direction they had learned much from the struggle of two years, that they felt their own religions had been in a measure on trial, and had failed, and that they were anxious to know more of Christianity. It is not improbable that much of this sprang from fear, and that, with some undefined expectation that the victorious government would compel them to become Christians, they were rather wishing to prepare for the change by calculating what they would have to profess. Whether the motive were good or ill, it was plain, moreover, that the demeanour of the people had changed. Everywhere they were willing to hear. Whenever a missionary stood up to preach, he could at once gather a large congregation. This was especially the case with Agra and Delhi. Crowds listened attentively who had never cared to hear before, and large numbers of Scriptures and Christian books were sold. In the village of Mulyána, three miles from Meerut, there was quite an excitement produced by some tracts and Scriptures left by a Christian during the disorders of the Mutiny; and after due inquiry, Mr. Medland, the Church missionary in Meerut, baptized several converts. The inquiry spread to Kunker Khera, and one or two other large villages on the east of Meerut, and congregations have also been gathered there. Quite new openings have been found for mission-stations; and to the north of Meerut it is said there are large numbers of people, willing but uninstructed, who, under the Spirit's blessing on the labours of good native agents, may soon be brought out of heathenism.

In Delhi and its suburbs, Mr. Smith, the Baptist missionary gathered large congregations morning and evening; and it was strange to see men hanging upon his lips, and repeating their attendance at his preaching-stands, in a city which Mr. Thompson had found so deaf to the Gospel during his thirty-eight years' toil. Whether in the broad Chandni Chouk, or in Dariaguiye, in the suburbs on the south, or the villages east and west, his physical energy and clear exposition of the Gospel drew hundreds to his instructions, and the Scriptures and Christian books were sold in large numbers. At length the people began to decide that they would profess themselves Christians; and group after group came forward, until in the course of the year he had baptized 94. The next year he baptized 108; the following year his successor received 69; and last year, 26. In the four years 300 new converts were baptized: while in the first three years of the same period, 56 had been received in Agra. Four churches were founded in Delhi, one containing chiefly Christian peasants; another, a large number of artisans who make the Delhi shoes. A landholder, a member or two of the royal family, and others also, joined these churches.

In all these events, however, marks of haste and want of caution soon began to appear. Soon some absented themselves from church; others, pressed by the famine then ravaging the district, began to pursue their usual calling on the Sabbath; and at length many openly gave up their profession. Mr. Smith was compelled by ill health to leave India; but his successor applied himself with fidelity to correct the evil. Instruction, reproof, exhortation, were all tried; the law of Christ was faithfully expounded; and when these availed not, the pruning-knife was applied with unsparing hand. In two years 150 members were excluded from fellowship, and the nominal professors as far as possible removed. It is hourly acknowledged that, "it is now evident that the majority of the people came forward from sinister motives; and, finding after some delay that no worldly advantage was gained, they fell back to their old habits."

It is a matter greatly to be regretted that between the two Societies thus enjoying special prosperity, that very progress should have given rise to a serious collision. In the village of Mulyána several of the converts who were dissatisfied with the missionary and with the small amount of gain their new profession had brought, made their way over to Delhi, and induced the missionary there to re-baptize them. He believed them to be conscientious and listened to their request. Not long after the Delhi missionaries went over to Mulyána (though that village is close to Meerut and thirty-eight miles from Delhi) and baptize



twelve others. A chapel was soon erected in the little village, a few yards from that of the Church Mission; and by a most unfortunate arrangement, a missionary who had formerly been connected with the Church Missionary Society was put in charge of the new chapel. His head-quarters being fixed at Meerut where he had previously lived.

These things excited profound regret wherever they were spoken of amongst all missionaries in Northern India, some missionaries of the Baptist Society included. There was but one opinion, one verdict pronounced, by all who know what native converts can (when they choose) profess. It was thought that a serious inroad had been made upon that wise and holy practice of non-interference with each other's converts, which has long been the rule with Evangelical missionaries in India, and is felt to be a security to all; and hope was expressed that when the Committee of the Home Society should be made acquainted with all the facts of the case, they would decline to sanction these proceedings and confine the Mission to its proper sphere. This hope has not been disappointed. A few weeks ago, by an arrangement made between the missionaries of both societies on the spot, the station at Mulyána has been given up by the Baptist brethren, and harmony of action restored.

#### 4. BAPTIST MISSION IN BURRISAL.

Ten years ago, when reviewing the general results of Indian Mission, notice was drawn to the special success which had been granted to this mission, situated in the eastern part of the province of Bengal. It was shown that amongst the simple, agricultural population of those eastern swamps an earnest inquiry had sprung up respecting the Gospel, and that a large number had been received into the Christian Church. Wisely fostered and lovingly treated, that spirit has never died away. If it has lost in outward favour it has gained in steadiness, and its satisfaction in the Gospel is more complete; during the entire decade the mission has continued to grow, and at the present time is the largest mission of the Society on the continent of India. Only on certain points is it excelled in numbers by the mission around Colombo in Ceylon. Its present position is the result of quiet, steady labour on a favourable soil. No special causes of increase have been at work. The faithful preaching of Evangelical truth; the personal conversation of the missionaries; the labours of consistent native catechists; the steady maintenance of a kind but strict discipline; the observance and employment of all public ordinances: these alone have been the instrumentalities employed

on this interesting field of labour. The progress has been steady and most gratifying. It may be exhibited in the following manner

	Catechists.	Out-Stations.	Churches.	Communicants.	Native Christians.
1852	11	10	10	181	1250
1862	19	16	17	447	3100

The total number of members (or communicants) added to the Churches during the decade has amounted to 391. Discipline in the same period has excluded from their fellowship no less than 124; a striking illustration of the ignorance and moral weakness of native converts and of the tenacity with which heathen failings still cling to them. Such discipline is a great benefit in building up a sound public opinion in the community, and its exercise is seen to give strength and tone to their character at large. The majority of the excluded members were probably restored to fellowship on proof of repentance and reformation. During eleven years 400 members of the numerous congregations died, and in departing many gave evidence that the Lord Jesus was "all their salvation and all their desire." Yet the Churches were increased to 17 in number, with nearly 450 members, and the whole community now numbers more than 3000 persons. Like the convert in Chota Nagpore they have suffered greatly from persecution. It is with no satisfaction that their Hindu landlords have seen the people of fifty villages breaking from the thralldom of centuries and refusing to pay all the illegal cesses to which idolatrous festival and observances have given rise. At times, therefore, strong attempts have been made to intimidate them by the violence to which such enemies usually resort. Beatings, confinements, money fines, have been frequent. On one occasion eleven persons were carried off and hidden for many days. The assault and abduction with all their attendant circumstances, created a great stir in Bengal; and the conduct of the judge who tried the delinquent having called for a special rebuke from the Sudder Court, was brought before one of the Committees of the House of Commons in illustration of the character of the County Courts a few years ago. On another occasion one of the native preachers was falsely accused and sentenced to two years' imprisonment: him also the Sudder Court released. It is a great relief to the converts that the judge of their district has since exercised his office with justice and integrity.

In one respect this prosperous Mission is exceedingly defective

tive, and it is not only right but kind to point out an evil which, if allowed to remain, will greatly impair the efficiency of the Mission and injure its people. Throughout the Mission there is scarcely any education whatever. For some time Mrs. Martin had a girls' boarding-school with twenty-five girls; and two or three adult classes with a few women. Shortly after the girls dropped down to eight, and respecting the adults the Report was silent. The boys at school numbered only sixty in three small schools. Such is the education provided for the children and young people of a native Christian community just emerged from heathenism, and numbering 3000 souls. This is not altogether the fault of the missionaries; they have once and again appealed to the Home Society for the necessary funds, but nothing has been done. "According to the census I made last year," says Mr. Martin, "there are in the Christian community 592 boys and 409 girls. Last year there were eight girls in the boarding-school for a few months, and about sixty boys in three villages received a little instruction during a few months of the year. That is all, absolutely all, so far as 600 boys are concerned, and the girls fare even worse! If something is not done without delay we shall lose our influence over both parents and children." We hope that the present decade will see the commencement of a very different state of things, and we learn with pleasure that Mr. Page has recently received authority from the Home Committee to establish suitable schools throughout his district.

##### 5. THE LONDON MISSION AT CUDDAPAH.

Another of those outbursts of religious feeling which indicate the increasing power of the Word of God in India, and show it telling not only on individuals but upon masses of the population, has occurred during the decade in the district of Cuddapah in the Madras Presidency. In 1852 deeper conviction and greater earnestness began to manifest themselves in the congregation of the London Mission in the town of Cuddapah, composed partly of local residents and partly of villagers in the neighbouring out-stations.

At the same time inquirers arrived from the village of Paidala, forty miles away, where the Gospel had often been preached and the Word distributed, asking for teachers and Christian schools, avowing their want of faith in idols, and wishing to learn more of the 'new way.' In proof of their sincerity, the people gave up their idol and turned their temple into a school-house. By the end of the year more than fifty were baptized. Quite a stir was excited all over that portion of the country.

The missionary and the catechists, wherever they travelled, gathered large congregations, especially from the villagers and the intelligent artisans; and everywhere were assured of the utter dissatisfaction which prevailed respecting Hindu idolatry. Caste, however, was found to possess a most powerful hold upon the people, and to hinder not only the growth of convictions, but even sincere inquiry. Nevertheless many believed; idols were brought, of brass and of stone, the property both of individuals and of communities, and several temples were surrendered, to be used as school-rooms and chapels. Next year 274 were baptized; the year following, 200, of whom 116 were baptized on a single day. The year following, 60 more were added. Work increased greatly on the missionary's hands; a new station was formed at Nundial; and the out-stations were increased to thirty-two, divided into separate circles for more convenient superintendence. For three years religious life and inquiry were most active over a large district, during which nearly 800 persons were baptized. Opposition, too, was not idle, and in some cases proceeded to violence. On several occasions converts were beaten; but the delinquents found themselves within the grasp of the law, and were imprisoned and fined. Since then the work has gone on more quietly, but it has slowly continued to grow; and at the end of the decade the thirty stations of the London Mission contained in all 1486 native converts, where, when the decade began, there were less than 200. A neighbouring mission of the Propagation Society included also 1805 souls, all added (it is believed) within that period. It seems strange, however, that in both missions the number of communicants bears such a small proportion to the number baptized. They are only 134 in a community of 3200 Christians. Under ordinary circumstances this would indicate a very low state of piety in the missions, so low as to be incredible in the case of men who have just come out of heathenism, and some explanation of the phenomenon is desirable.

#### 6. THE AMERICAN MISSIONS IN AHMEDNUGGUR.

It has already been mentioned, that on the arrival of the deputation from the American Board in India in 1855, they visited all the missions of the Board, and held counsel with the missionaries which each circle contained. One important result of these consultations was the reconstruction of the missions in the districts of Madura and Ahmednuggur, and the endeavours to make each mission more efficient in its influence on the people at large. It was thought to be too concentrated at certain points,

and too weak in others. These defects were remedied; new stations were formed on system; and a few new men despatched to occupy them. One object secured by the new arrangement was the more exact and definite instruction of the village populations, and the careful organisation of village churches, in which every new convert should find friends. Both districts have greatly prospered, and large numbers of converts have joined them, the result not of any special inquiry, such as that in Cuddapah, but the fruit of diligent and prayerful labour wisely applied to the winning of souls. The larger mission is that in Madura; that which has been most prospered, perhaps, is that in Ahmednuggur. The following figures will show the contrast between their position at the beginning and at the end of the decade :—

		Out- Stations	Native Pastors.	Cate- chists.	Communi- cants.	Native Christians.	Boys in School.	Girls in School.
Madura . . {	1852	0	0	39	387	3070	2529	168
	1862	145	6	89	1127	6372	927	216
Ahmednuggur {	1852	0	0	2	144	331	704	140
	1862	36	5	33	553	955	209	119

“Our mission has made great advances,” says Mr. Ballantine, “in several respects since 1852. Previous to that year we had devoted much labour to boarding-schools, to English schools, and to vernacular schools, with heathen teachers, with some attention to vernacular preaching and tours, particularly in the region round Ahmednuggur, and had gathered some precious fruit into our mission Church. In 1851 we somewhat changed our plan. Our schools were given up, and we devoted ourselves to the preaching of the Gospel to a much greater extent than before. Besides attending to this work at our principal stations, we made frequent preaching tours to the villages in the vicinity, where some religious interest was manifest. We made scarcely any long tours. In general our labour was concentrated on particular points, and there we gradually gathered converts. At first these converts all belonged to the one Church in Ahmednuggur.

“On the arrival of the deputation we expressed our desire for the establishment of a superior educational institution in Bombay, hoping it would be followed by similar institutions at Ahmednuggur and the other stations in the Deccan. The deputation pointed out the difficulties in the way of our proposed plan, frankly stated that the Board could not bear the expense it would involve, and urged us to pursue the labours we were

carrying on in the villages, as of greater importance and promise. They also showed us that when an English school or college for preparing young men for the ministry should grow naturally out of the wants of the native Christian community, it would be more likely to work satisfactorily, and accomplish the end for which it was proposed. We are now heartily glad that our previous views were not carried out, for we are satisfied that our present plan of operations is far superior to that which we had proposed.

"With the consent of the deputation, we at once determined to send a portion of our missionary force into the villages around us, and three new stations were soon established. The results of these labours in the rural districts have been very encouraging. We now have, in the collectorate of Ahmednuggur, twenty churches, containing 545 communicants, residing in ninety-six villages and towns. The average number of communicants received into our Churches each year, during the last six years, has been 74; in 1861 we received 82 converts, and 363 in the five years preceding. The whole number received during the last ten years has amounted to just 500, of whom half were connected with Christian families, and half were drawn direct from heathenism."

#### 7. THE MUZABEE SIKHS.

Much has been said, during recent years, of a religious movement among the soldiers of one of the Sikh regiments serving in the Punjab. Reports went abroad that the whole regiment were in a state of sincere inquiry; that they were in constant communication with missionaries; that many had been baptized; but that, owing to the jealous interference of the Supreme Government, the inquiry had been checked, and might possibly come to an untimely end. These things were, to some extent, true; the real facts have been communicated to the Society most interested, and the following summary has been kindly supplied by the missionary best acquainted with the matter in its entire details.

"The KHAIRABAD mission of the Church Missionary Society," says Mr. Robert Clark, "a branch of the Peshawur Mission, was commenced in July, 1860, in consequence of a movement in favour of Christianity which had sprung up spontaneously among the men of the late 24th Punjab Infantry, now the 32d Native Infantry. The men of this regiment are Muzabee Sikhs, who were enlisted during the Mutiny of 1857, in which they proved themselves brave and faithful soldiers. An outcast tribe, they no sooner found their position in society changed by their daring gallantry, and their sudden acquisition of wealth, than

they evinced a desire to shake off their present religious bonds, which associate them with the very lowest class of Sikhs and Hindus. Some of them, through the study of Christian books, which they found at Delhi, and through the instruction which they received at various places from missionaries who visited their quarters, have in this regiment become Christians. Other Muzabees, in other parts of the country, have become, and are daily becoming, Mahomedans. The former are proving our most steady friends, whilst the latter, whenever the opportunity may offer, will prove our most dangerous foes. More Muzabees have become Mahomedans than those who have embraced Christianity; and it still remains to be seen whether, as a class, the whole body of Muzabees will become Mahomedans or Christians. The Mahomedan religion holds out the more attractive worldly inducements to men of this stamp, for its converts are well received, and in some cases rewarded; few restraints are imposed upon them, and their natural inclinations may be gratified without let or hindrance. The strict morality of Christianity obliging them to renounce all sin, the absence of all encouragement of a temporal kind, and past discouragement in years gone by, have repelled many from the religion of Christ. It is not probable that the Muzabees, as a class, will remain many years as they now are.

"There are now (1862) about sixty-five or seventy native Christians connected with this mission, of whom twenty-one are Sepoys. About 110 boys, in two schools, with the two wings of the regiment, and twenty-three girls, are under daily instruction. They are receiving a thoroughly Christian education. The boys all come to church, and repeat the responses at the services. They have also been taught to sing, and form the choir at church. Many of their parents also attend the services; most of the native officers are present at least once on the Sunday. The elder boys have had gardens allotted to them, in which they work with their own hands, and for which they pay rent. The sum of 330 rupees has been contributed by the natives alone during 1861, chiefly towards the expenses of the school, and has been contributed in annas and pice. The congregations on Sundays and Wednesday evenings vary from forty to 200, and the attendance at daily prayers is about twenty.

"The Muzabees as a people are ignorant, and as adults learn slowly; but the children are quick, and in no way deficient. They were formerly addicted to great crimes, and when not enrolled for service, are still watched in their villages by the police. Their energy, their recklessness of life, and powers of endurance, will make their presence felt for good or for evil,

wherever they may be. They require very peculiar treatment; but freed as they are from the trammels of caste, they have the power to become, under good management, a most useful, and it is to be hoped also, a religious class of people. The Khairabad Mission is the only mission that has ever been established in North India for the direct benefit of Christian Sepoys; and as such, claims the cordial sympathy of all who are interested in the welfare of our native army."

### 8. THE EDUCATIONAL MISSIONS.

In the cases hitherto cited, the supporters of missions cannot fail to observe that the large and rapid success described has been attained among rude and simple populations. Whether we look at the Coles of Chota Nagpore, the Mahars of the Deccan, the Shanars of Tinnevely, the peasantry of Burrisal and Cuddapah, the Muzabees of the Punjab, or the Karens of Burmah, it is evident that they belong to the same stratum in society; that they are not the rulers who influence public opinion, or exhibit the wealth of their country; that they belong to a somewhat low type of civilisation; and that on the whole their moral stamina is weak, and its resources are poor. Such classes from the earliest times have in India been comparatively free from those terrible caste-rules in which the public opinion of the upper classes concentrates its strength. Though influenced by them, and partially involved in them, their position in the social scale has given them comparative immunity from that system of bondage by which the educated and wealthy classes are fettered. Oppressed in opinion, oppressed in position, at the mercy of others, yet possessing the cravings of humanity, they have found in the Gospel a loving friend, after whom they have yearned. With little to lose in giving up their errors, they have found the burden of professing the Gospel easy and light. To the poor the Gospel is preached; and with few obstacles in their path, even in India many thousands of the labouring population have listened to its gentle and friendly voice.

But the middle classes of Indian society are also feeling its power; and facts plainly show that, during the last ten years, the missions which bear more directly upon them, have produced deeper impressions than before, have on occasions stirred their religious feelings profoundly, have excited their deepest fears, have aroused their active opposition, and yet again and again have led some of their members captives to the truth. It is well known that these classes are specially affected by English education; that their sons seek its benefits with a view to prosperity in



life; that large numbers attend missionary English schools for this purpose, and that a considerable amount of Christian truth reaches the middle, and even the upper classes of native society, through the channel of these schools, which can reach them in no other way. It is well known, also, that when converts are drawn from the students of these schools, immense opposition is usually aroused; and the honour of all Hindu families, and the security of the Hindu religion, are felt to be at stake. For many years such influences have been brought to bear upon them; and nothing is more clearly demonstrable than the fact, that Christian truth is exercising a more powerful influence over them every year.

It is well known that there are several missions established in the great cities of India which devote a large amount of efforts, time, and money, to this special branch of missionary operations, amongst which the missions of the Free Church of Scotland hold the foremost place. Time was required to carry out the work, and to test the theory on which the educational missions were founded; and as time goes on, it is proving in a very distinct manner, that these missions, wisely conducted, in cordial co-operation with other places and other efforts, have vindicated their right to be regarded as one of the most effective means of conveying the Gospel to the intelligent classes of Indian cities, and of drawing from them into the native church men of thought, character, stability, and power, which the rural populations as a rule do not supply. During the past ten years several of these missions have increased in the following manner:—

	1852.		Communi- cants added in ten years.	1862.	
	Communi- cants.	Native Christians		Communi- cants.	Native Christians.
Calcutta, Free Church . .	27	87	64	84	196
„ Est. Church, Scotland .	12	19	9	24	40
„ Lond. Miss. Society .	28	92	44	45	168
Bombay, Est. Church, Scotland	2	2	15	14	16
„ Free Church . .	24	48	88	75	150
Poonah, Free Church . .	16	52	(40)	56	92
Madras, Free Church . .	28	46	(90)	113	150
„ Lond. Miss. Society .	(not founded)		55	42	100
Total . .	137	346	405	453	912

These missions are not exclusively educational, nor are all their converts and members persons of well-cultivated minds. There may be found among them orphan girls, Christian servants, and converts who have left their villages for business employments in town. But still education, in one form and another, occupies the most conspicuous place in their operations;

each mission devotes much time to its English Institution, and the chief portion of their converts has been drawn from that source. Those who have been baptized and received into membership from among the heathen are not fully distinguished from those who have been admitted from Christian families and from village churches. Frequently does it happen that when converts are drawn from respectable families they do not come alone. After a time a wife, a cousin, a brother, or widowed sisters, also become Christians. Thus it has happened, that in the London Mission in Calcutta, in eleven years, thirty-six young men and ten women have become converts through the medium of the Institution alone. The missions above named, however, are not the only ones that have received a blessing on English Christian education. The Wesleyan mission at Royapettah in Madras, the Church Mission in Palamcottah, the Free Church Mission at Nagpore, have been signally blessed in this manner: and other missions in various parts of India, have on occasions drawn single converts by the same influence. The number cannot be given with exactness; but there is good reason to believe that the number of educated young men, drawn from these English schools, during the last ten years, falls little short of 400. This number, small in itself, and small compared with the masses of Hindus amongst whom we dwell, yet indicates the growing power of Gospel truth, and shows that the seed long sown is beginning to bear fruit. It may be added, that in the three Societies above named, sixteen such converts have during the past ten years, been ordained as ministers among their countrymen.

#### 9. NATIVE CHRISTIAN PRINCES.

For the first time in modern days the Church has seen in India during the past decade two of the princes of India quitting their native religions and casting in their lot with Christians. The MAHARAJA DHULEEP SINGH, on the annexation of the Punjab, became a ward of the English Government, and was placed by Lord Dalhousie under the judicious care of Sir John Login. Residing at Futteghuhr, as he grew up he became acquainted with native Christians, attended public worship on Sundays with the English residents, and made a personal study of the Bible. At length he expressed his wish to be baptized, and Lord Dalhousie, having satisfied himself that the wish was sincere, and the purpose well weighed, sanctioned the public profession of his faith. During the period of his residence in Futteghuhr, and his subsequent visits to India from England, the Maharaja has always shown an interest in Missionary work, and continues to

support several schools in the neighbourhood of his old residence. He cannot but regret, however, that, whether from political reasons or not, his influence as a Christian among the princes of Upper India is lost to the country. When it has become the policy of the empire to maintain great landholders and feudal princes as supporters of the Government, it is to be regretted that one so highly descended and possessing such great influence should pass his days amongst the nobles of England, rather than among those who might learn freedom from his example, and lay aside their prejudices against the religion which he has embraced.

The **RAJA OF KAPOORTHALA**, who resides on his great estate not far from Lahore, is one of the powerful Sikh chieftains who during the Mutiny rendered signal services to the English government. Gathering his troops together he placed them at the command of Sir John Lawrence, and with them greatly distinguished himself before Delhi and in Oude. At the end of the war he was deservedly rewarded by titles of honour and substantial lands from the confiscated estates. Having lost his wife, he was led to marry a young lady, the daughter of the English manager of his estates, and soon after invited the American Missionaries to found a mission in the neighbourhood of his own residence. Two missionaries at once accepted the invitation, one being a medical man, and by their judicious management have quickly set the mission afloat. Their houses have been provided by the Raja with the dispensary and schools, and a church is being built. The Raja himself and his brother are in constant communication with them, attend their services, and the Raja's sons are their pupils. All public work is stopped upon the Sabbath throughout the estate, and thus the Raja's example is sought to bear upon the people as well as the instructions of the missionaries. Owing to the influence of near relatives who are still Hindus, the Raja has not yet openly professed himself a Christian, but his sympathy for Christianity is not concealed. In a recent visit to Calcutta he openly attended public worship in the Free Church, and was present at the meeting of the Bible Society. Still more recently he took a decided part in the meetings of the Punjab conference, and invited all the members to an entertainment. The manly avowal of his principles, and his sincere desire to serve Christ, claim for him the warm sympathy of all friends of Indian Missions, and with it the earnest prayer that he may not only himself be steadfast, but become a burning and shining light in the darkness of his native land.

## 10. MISSIONS IN BURMAH.

The mission which of late years has attracted more notice and excited more interest in the hearts of Christian people than any other in the world, is the mission among the Karens of Burmah; with a brief notice of its recent progress, this reference to special and prominent successes among our Indian missions comes to an end. In the census taken of these missions ten years ago, the Burmah labours were not included. At that period only one portion of the field was English territory, the province of Tenasserim. Arracan, another province, had Karen settlements and churches only as an outpost of Pegu; and the chief seat of the mission, and of the tribes amongst which the Gospel had begun already to find such warm acceptance, was entirely in Burmese hands. All this is now changed; the entire mission is carried forward on English territory, and its converts are our fellow-subjects. Justly, therefore, must a review of Christian missions in India embrace the stations planted on Burman soil, as well as those at which the various nations of India Proper are taught the divine truth of the revealed word.

When the decade opened, these missions were in a strange position. The missionaries were nineteen in number, scattered in various directions; part were steadily labouring in the quiet districts of Maulmain and Tavoy; some were struggling on in the fever-swamps of Arracan, and a few occasionally paid flying visits to the native churches near Rangoon and in the retired jungles of Bassein. Both in Arracan and Pegu there were large numbers of Christians, probably three or four thousand, young and old, but in Arracan they were strangers, and throughout Pegu they kept themselves as hidden as possible in order to escape persecution. Only the 4000 converts of Tenasserim were living in comfort and in peace. Copies of the Scriptures were comparatively few; Christian literature was limited; education was confined to a small proportion of the young; the civilisation of the converts was low. Circumstances were hostile to the growth of piety amongst the largest portion of the churches and their people. Still the Karens had shown decidedly their readiness to receive the Gospel; it was manifest to the few who knew the facts, that they were a people "prepared of the Lord"; and the character of their traditions, their longing after teachers, their need of helpers and friends, their freedom from idolatry, priesthood, and systems of caste, their simplicity and sincerity of character, had for several years been drawing them in a steady stream into the Church of Christ. They had suffered bitter per-

secution from their Burman rulers; they had been fined, had been beaten, imprisoned, put in the "block," and made pagoda-slaves; and it was to avoid these exactions and penalties, cruelly enforced, that in 1843 thousands had forced their way through the dense jungle and over the steep hills which divided them from Arracan, and had found light, and freedom, and kindness under the rule of Colonel Phayre, even in that feverish province. Still they prospered and grew, even in Pegu itself, and under a Christian governor, sent by mistake from Ava, the converts of Bassein had enjoyed two years of delicious rest. But fear of the English, whom they had provoked by their insolence, led the Burman governors and magistrates of Pegu to pounce once more upon the unoffending Karens; persecution raged for several months with unusual fury; one of their pastors was crucified, and the piteous cry rose daily from many thousand Karen hearts before the footstool of Divine compassion, that the wrongs of a hundred years might be avenged, and these merciless Burmans be expelled the country.

The cry was answered speedily. After only three months of suspense, on the 11th of April, 1852, the English regiments landed at Rangoon; three days later, the Great Pagoda, the fortress of the city, was captured by assault, and the Burmans driven away for ever; in August Prome was taken, and in the following December, by proclamation, the whole of the ancient kingdom of Pegu was annexed to the British empire. The joy which that event brought into myriads of homes cannot be described. "Oh! how I wish I could see the Queen of England," said an old sufferer, "how I would worship her!" "Before the English took possession we could neither breathe nor sleep."

An entire re-arrangement of missionary labours was at once required, and for the first time the mission in Pegu received the attention and occupied the position which were its due. Within three years stations of the first importance were established at Rangoon and Bassein, at Henthada and Prome, at Shwaygyeen and Toungoo, and were occupied by no less than sixteen missionaries. The Arracan mission was given up, the exiles returned to their homes; Tavoy, with its narrow territory and thin population, was compelled to yield to the superior claims of the broad straths of Pegu, and the only station of importance left outside the newly annexed province was the flourishing town of Maulmain.

This reconstruction of the mission, and the labours that have followed it, both among Burmans and Karens, have been attended with a signal blessing. In all the stations, native churches have been founded, and in several the converts have

been received by thousands. It should specially be noticed, that this prosperity has been granted not to the Karen stations alone, where scholars are willing, and their way is easy; during the last ten years, a large number of conversions has taken place among the proud Buddhist Burmans, men full of prejudice and puffed up by the consciousness of lofty merit hardly won; and thus the hearts of men who are toiling in the hardest portion of the field have been greatly cheered. Of the important events, however, by which this progress has been accompanied, and of the incidents to which it has given rise it is not needful now to speak. Much has been recently written on the successes of the Karen Missions, and it will be sufficient simply to mention some features of their progress. The founding of the Normal Schools at Bassein, Rangoon, Henthada and Toungoo; the Theological School at Kemmendine; the consolidation of the presses at Rangoon; the additions made to the Karen translations, and the publication of scientific and Christian books; the ordination of well-taught native pastors, now forty-six in number, and the appointment of more than 400 catechists; the distinguished labours of San Quala and his colleagues at Toungoo, by whom 2000 converts were baptized in two years; the extension of the mission amongst the wild tribes of the Eastern mountains; the great liberality and missionary zeal of the Karen converts, especially in Bassein; the visits of Mr. Kincaid to Ava; all appear in the recent history of the Burmah missions both as indications of their success, and as agencies for carrying progress still further onward. Prepared of the Lord and willing in His service, the Karens as a people have embraced the Gospel with joy as a long desired friend. Except near Toungoo, their reception of the Gospel has been steady rather than rapid, and time has been given to organise, to instruct, and train the converts. Such training they greatly need. Ignorant, half civilised, possessing many of the vices and weaknesses produced by oppression, they need to be taught, to be well supplied with Scriptures, to be brought under law, that they may be holy instruments of spreading the Gospel, and manifest its best spiritual fruits in their lives. Such work is not to be accomplished by the twenty-two missionaries, now living among them. It must be done by the people themselves, under the advice and instruction of the men who have become their spiritual fathers. A more favourable opportunity has never been given in modern missions for illustrating this great principle of missionary economy; and in few places has it been so well acted on. Foreign missionaries can but commence the work, it is the native churches and the native ministers that must carry it on. It seems, then, essential to the

future prosperity of the mission, that it shall receive under the Spirit's blessing from the foreign missionaries a constant supply of well-taught, well-disciplined pastors. By far the greater part of the present converts have been brought in by such men; amongst whom a few have been distinguished by great ability and apostolic zeal. While, therefore, it is pleasant to think of the many jungle-churches with their little congregations, scattered over the land and reaching to the mountains by which it is bordered; and of the Christian families into which the Gospel has brought light and love, the eye rests with peculiar pleasure upon the Normal schools and on the mission press; and it is for their increased success that every friend of the mission should earnestly pray. Well may it be said, "Lift up your eyes and look on the fields, for they are white already to harvest . . . Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest;" "faithful men, who shall be able to teach others also." The following is the present extent of the mission:—

Chief stations . . . . .	15
Out-stations . . . . .	382
Foreign Missionaries . . . . .	22
Native Ordained Pastors and Missionaries . . . . .	46
Native Catechists and Preachers . . . . .	411
Native Churches and Congregations . . . . .	352
Members and Communicants . . . . .	18,439
Native Christians of all ages . . . . .	59,366
Normal Schools . . . . .	8
Scholars in them . . . . .	528

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Population in Pegu and Tenasserim, 1,436,208 souls.

#### INDIAN MISSIONARY WORK IN GENERAL.

In the preceding pages, there have been brought under review a few of the most striking features of missionary progress that have appeared in India during the past ten years. The marked advance both in numbers and in character exhibited by the missions among the Coles, the Shanars, the Karens, the peasantry of country districts, and the educated men of our Presidency towns has been shown in detail; but in a brief sketch like this, by far the greater portion of the missionary labour and the missionary success which the country has enjoyed, must be passed over with a single word. It is impossible here to describe in adequate terms the steady, quiet, unobtrusive labours of more than 500 men; or to gauge the wide-spread knowledge, the deepening convictions, the mental struggles, the ripening resolves

which, as months and years flow calmly by, that steady labour is producing throughout the country at large. That work is continued from day to day through every week and every month of our tropic year. In the fiery heats of summer, in the depressing languor of the heavy rains, as well as under the brilliant skies of the cooler season, it bears its constant testimony against evil, and exercises its beneficial influence upon young and old. It differs widely from the work of the ministry at home. Like his colleagues in that ministry, the missionary in India has to preach the Gospel, to instruct and govern churches, to seek after a pure fellowship, and to stir up the zeal of his brethren against all evil within and around them. But though he has the same aim, and employs the same God-given instrument, his work differs from theirs in the great variety of its forms, and in the number of the agencies which he is compelled to employ successfully to apply the Gospel in all its fulness to the Hindu society around him. All India is saturated with idolatry; he has to make all Christian. He has not only to gain converts, to gather them into churches, to develop in them and in their families a complete Christian life; he has to Christianise education, to Christianise literature, to Christianise public opinion, to Christianise public taste. Forms of labour, therefore, and modes of action required by the peculiarities of his field, spring up and are suggested on every hand; and so wide is that field, so vast are its opportunities, that every active missionary always has his hands more than full: and, had he strength and time, he could without difficulty treble his work at any hour.

Thus it is, that not merely on the Sabbath, but through the week,—not merely in the formal pulpit, but in the school-house, the market-place, in the private dwelling, and under the spreading tree, a missionary is called upon to speak, to write, to preach and teach that Divine Gospel which he wishes to introduce into many hearts. Thus it is, that at nearly 400 stations, fixed in the great marts of traffic, and in the great centres of public opinion, more than 500 European and American missionaries, with nearly 200 native colleagues, are steadily engaged in efforts to fulfil their ministry. Some hold the pastorate of churches; others preach chiefly to the heathen; some abide in a settled residence, others are engaged in constantly visiting villages and towns in which no Christian teachers reside. Some teach their village-schools wholly in the vernacular tongues; others instruct the well-trained students of English Collegiate Institutions. A few engage largely in literary labours, compiling dictionaries, grammars, and vocabularies; editing translations of the Scriptures, preparing school-books, or writing vernacular Christian works.



Younger men study the language; older men superintend the labours of numerous native preachers and schoolmasters. All are more or less familiar with building; and all are more or less applied to for the healing of the sick.

Every one who is familiar with Indian life, and with the names and services of Indian missionaries, will find it easy to call to mind the character and value of their plans. Here one missionary, with plan and tape in hand, is laying out the foundations of a church; there another, a ripe scholar, is lecturing to his theological class on the manners of Ancient India. Here one, possessing great influence, is expounding to the Governor-general the reasons for legislating on the re-marriage of Hindu widows; here others take a share in framing the statutes of the universities; while yet another, well known in Cambridge, is instructing the "sweepers" of Agra, whom he has taken under his especial care. Here Dr. Caldwell, seated in his church, is receiving the reports of his numerous catechists and readers, instructing them in the Scriptures, listening to their sermons, and advising them in their difficulties; there Mr. Page, in his swift canoe, traverses the narrow creeks of the Ganges Delta, to visit the churches of Burrisal; and here Dr. Binney, under the great Pagodas of Kemmendine, and on the shores of its wooded lake, teaches his Karen students to make sermons, and stirs them up to self-denying zeal. Here Mr. Hebick presses the claims of personal religion on two officers whom he has met in the mission-garden; there Mr. Walsh completes the labours of many months by crowning with its gilt ball the pretty spire of his Futtehgahr Church; and there Mr. Thomas adds another edition of the Bengali New Testament to that stream of Christian literature which for thirty years has poured from the Baptist Mission Press. We see Mr. Wenger slowly producing that most difficult of Indian translations, the Sanskrit Bible; Mr. Drew, translating the Tamil classic of the ancient writer Aveyar; we follow Mr. Moerike into the Badaga huts of the Nilgherries; and find Dr. Mason, seated on a fallen tree, explaining Scripture to his young scholars in the jungles of Toungoo. There Mr. Smith holds a tough discussion with the Brahmins of Benares, and Mr. Lacey is derided by the shameless priests of Pooree; there Mr. Tuting is struck by a fanatic in the bazaar of Peshawur; and Mr. Sargent and his people are pelted by rioters in the streets of Pelamcottah. Here Dr. Glasgow completes the revision of the Guzerati Bible; Dr. Winslow writes the last word in his Tamil Dictionary, the study of thirty years; and there, in his little bungalow, surrounded by the people whom his plans have won to Christ, Mr. Ragland lies down to die. Who is the

lady seated in that pretty room, surrounded by so many neatly dressed women; while through the open window comes the scent of roses and sweet-briar, and "the vines with the tender grape give a good smell?" That is Mrs. Mault of Nagercoil who came to India before we were born, and who in her lace school has found employment for the women and girls whom she has long instructed in her schools. And who is that other lady standing in the verandah, weighing out calomel and quinine for that long row of men and women gathered around her door? That is Mrs. Lincke, who having given her school-girls their morning lessons, now turns for a couple of hours to assist her husband's flock with that medical advice and aid of which they often stand in need.

There is no monopoly there of character or zeal, of usefulness or success. Neither nation, nor church, nor society, can claim pre-eminence in plans carried out, or in blessings realised. If English Churchmen and Congregationalists maintain the Shanar Mission, American Baptists have won the Karen; German brethren are bringing in the Coles; and the Scotch missionaries are first in educational usefulness; the martyrs of the decade were American Presbyterians; and the palm in self-denial must be given to the Moravian brethren buried in the Himalayan snows. The labours of all are combined to accomplish but one purpose, as they are called forth by one authority; their co-operation is loving and hearty; it manifests the same spirit of self-consecration; it asks for the same acceptance and the same Divine aid. Looking at the basis on which it rests, and the power it begins to exert, who can wonder that to earnest mind missionary work appears the most fascinating beneath the sun who can wonder that, steadfastly pursued, its repeated blows have begun to tell: and that, according to promise, the Word of God, even in India, is beginning to appear, "like a hammer that breaketh the rock in pieces?"

#### SUMMARY OF THE STATISTICAL TABLES.

From the Statistical Tables of Indian Missions recently compiled, the following summaries are taken. It only needs to be noticed, that as the Burmah Missions were not included in the Tables of 1852, for purposes of comparison, a third column is required in the Comparative Summary, which shows the result of 1862 on the same field as that of 1852.

SUMMARY OF MISSIONS IN INDIA, CEYLON, AND BURMAH, JANUARY 1862.

PRESIDENCIES.	Stations.	Out-stations.	MISSIONARIES			NATIVE CONVERTS.					BOYS' SCHOOLS.				GIRLS' SCHOOLS.					
			Foreign.	Native.	Total.	Native Catechists.	Churches.	Communicants.	Native Christians.	Native Contributions.	Vernacular Boys' Schools.	Boarding-Schools.	Anglo-Vernacular Schools.	Boys.	Day-Schools.	Boys.	Girls.			
Bengal . . .	74	112	113	17	130	189	140	4,719	20,774	Rupess. 7,872	129	4,820	23	695	29	7,119	40	1,031	25	946
North-west Provin-ces, Punjab, &c.)	65	47	119	11	130	118	73	1,488	5,301	8,398	104	4,398	14	564	49	5,978	44	879	15	719
Bombay . . .	26	41	40	10	50	53	37	965	2,231	1,798	51	2,107	3	112	8	1,787	26	1,157	6	269
Madras . . .	146	1575	210	60	270	903	716	20,218	110,237	75,370	1069	25,061	53	1185	74	6,836	151	8,988	63	2019
Ceylon . . .	60	150	37	42	79	102	224	3,859	15,273	37,150	209	8,226	8	164	23	1,657	110	3,844	5	145
Total . . .	371	1925	519	140	659	1365	1190	31,249	153,816	130,588	1562	44,612	101	2720	185	23,377	371	15,899	114	4098
Burmah . . .	15	382	22	46	65	411	352	18,439	59,366	87,504	249	3,778	7	438	8	586	2	963	3	103
Total . . .	386	2307	541	186	724	1776	1542	49,688	213,182	218,092	1811	48,390	108	3158	193	23,963	373	16,862	117	4201

## COMPARATIVE SUMMARY.

	India and Ceylon in 1862.	India and Ceylon in 1862.	India, Ceylon, and Burmah in 1862
Societies . . . . .	22	31	31
Stations . . . . .	313	371	386
Out-stations . . . . .	unknown.	1,925	2,307
Foreign Missionaries . . . . .	395	519	541
Native Missionaries . . . . .	48	140	186
Native Catechists . . . . .	698	1,365	1,776
Native Churches . . . . .	331	1,190	1,542
Communicants . . . . .	18,410	31,249	49,688
Native Christians . . . . .	112,491	153,816	213,182
Vernacular Day Schools . . . . .	1,347	1,562	1,811
Scholars . . . . .	47,504	44,612	48,390
Boys' Boarding Schools . . . . .	93	101	108
Christian Boys . . . . .	2,414	2,720	3,158
Anglo-Vernacular Schools . . . . .	126	185	193
Scholars . . . . .	14,562	23,377	23,963
Girls' Day Schools . . . . .	347	371	373
Girls . . . . .	11,519	15,899	16,862
Girls' Boarding Schools . . . . .	102	114	117
Christian Girls . . . . .	2,779	4,098	4,201
Translations of the Bible . . . . .	Ten languages.	Twelve.	Fourteen.
Ditto New Testament . . . . .	Five others.	Three others.	Five others.
Separate Books . . . . .	..	..	Twenty books in seven others.
Scriptures circulated in ten years . . . . .	unknown.	..	1,634,940
Christian Tracts, Books, &c. . . . .	unknown.	..	8,604,033
Mission Presses . . . . .	25	..	25
Expenditure last ten years . . . . .	£190,000	£285,000	£294,300
Local Contributions last year . . . . .	£33,500	£45,325	£46,800
Native Contributions last three years . . . . .	..	£13,000	About £18,000

Government Expenditure on Education in India, during 1860, £298,004.

## IV. MISSIONARY SOCIETIES IN INDIA.

The summaries now given show that India, in respect to its evangelisation, cannot be regarded as a neglected country. It is not occupied as its population deserves, as its vast extent requires, or in proportion to its claim over other and smaller fields of labour. Nevertheless, the Christian Church does employ within its provinces a very large amount of agency and spends a large proportion of its missionary funds. The comparison between the beginning and end of the decade now past, shows in mere figures a great increase in the agency; while in point of fact, the interest of the Church in the progress of Indian missions has increased ten-fold. The following is a list of the Societies now labouring in India:—

Baptist Missionary Society.  
 London Missionary Society.  
 Society for the Propagation of  
 the Gospel.  
 Church Missionary Society.  
 General Baptist Mission.  
 Welsh Calvinistic Mission.  
 Wesleyan Missionary Society.  
 Established Church of Scot-  
 land.  
 Free Church of Scotland.  
 United Presbyterian Church.  
 English Presbyterian Church.  
 Irish Presbyterian Mission.

Basle Evangelical Mission.  
 Berlin Evangelical Mission.  
 Leipsic Lutheran Mission.  
 Moravian Missionary Society.

American Board.  
 American Methodist Episcopal  
 Mission.

American Presbyterian Church.  
 American Baptist Missionary  
 Union.  
 American Free Missionary So-  
 ciety.  
 American Free-will Baptist.  
 American United Presbyterian  
 Mission.  
 American Dutch Reformed  
 Church.  
 American Evangelical Lutheran  
 Mission.

British and Foreign Bible So-  
 ciety.  
 Religious Tract Society.  
 Bible Translation Society.  
 Christian Vernacular Education  
 Society.  
 American Bible Society.  
 American and Foreign Bible  
 Society.  
 American Tract Society.

In this list appear the principal Missionary Societies of Europe and America. Those which do not appear, as the Paris Missionary Society, the Netherlands Missionary Society, and some American Societies, have given all their limited strength to other fields; and a few, like the Turkish Missions Aid and the Chinese Evangelisation Societies, have been formed for a special mission in one special country. These twenty-four societies, with the seven societies for literature and education, have sent into India and now maintain 541 missionaries, and pay from Europe and America annually 250,000*l*. These agencies will be now examined in detail.

## V. MISSIONARY STATIONS.

	1852.	1862.	
	Stations.	Stations.	Out-stations.
Bengal . . . . .	89	74	112
North-west Provinces . . . . .	21	34	22
Punjab and Central India . . . . .	8	31	25
Bombay . . . . .	19	26	41
Madras . . . . .	121	146	1575
Ceylon . . . . .	55	60	150
Burmah . . . . .	6	15	382
Total . . . . .	319	386	2307

The establishment of a missionary station is a question of the highest importance from the great interests of many kinds that are involved; and it is well carefully to consider in what localities these expensive Indian missions are carried on. "The friends of Jesus," says Dr. Somerville, "in seeking to rescue the heathen world from the dominion of Satan, and to bring it under the benign authority of the Lord Jesus Christ, should manifest as much care and wisdom in fixing on their points of conflict as the men of this world do in conducting earthly warfare. It appears to us, that in a vast country like India, where selection is unhappily still easy, any field that may be chosen should have these six qualities:—it should be accessible; it should be central; it should be in the midst of an active and energetic race of men; it should not interfere with the doings of other societies; it should be salubrious; and it should be distinctive: perhaps we should add another, that it be a place where the missionaries will enjoy the protection of the civil authorities." It will be found on examination that, judged by this standard, a very large number of the stations already existing must be considered to be wisely placed.

The table above given shows a decided increase in the number of chief stations during the last ten years. The gain in numbers amounts to seventy-three; but in fact the gain is greater; some stations ill placed have been given up for better ones, and by a rearrangement of their strength some missions have been rendered more compact and more efficient than before. The whole number of stations still existing, that have been founded during the decade, amounts to ninety-six. Of these eleven have been commenced in Bengal; thirty-eight in the North-west provinces, the Punjab, and Rajpootana; seven in Bombay; twenty-seven in Madras; two in Ceylon; and eleven in Burmah. The facts already given in reference to the large extension of the Church missions; the arrival of several new societies, and the opening of Oude and Burmah, sufficiently explain this increase, though a part is also due to the steady progress of almost all missions and societies attempting to occupy the country in force.

The new stations include towns and cities of great importance, and are a valuable addition to hitherto existing agency. They include, in Bengal and Behar, the towns of Santipore, Gya (a great seat of Hindu pilgrimage), Patna, and Ghazeepore. In the North-west, the new Church mission station in Allahabad, Lucknow and Seetapore, Bareilly, and Moradabad, with other great towns in Oude and Rohilkund; a second station in Futteh-guhr; the new missions of the Propagation Society in Delhi and Roorkee; the American stations in Dehra, Rawul Pindee, and

Peshawur; the Church Missions in Amritsir, Peshawur, and Fooltan, and the Rajpootana mission just begun; all stations of the first-rate rank, and fraught doubtless with stores of blessing to the people around them in future years. In Bombay and Madras, they include places like Aurungabad and Ahmedabad, Trivalore and Palgaut, Vellore and Arcot, Bezwara and Ellore. To the Burmah stations already mentioned, may be added Shwaygyeen and Toungoo.

On only one of these stations will we offer remark. The American Mission, established in Peshawur in 1857, was but the renewal of efforts made among the Affghans of Loodiana many years ago, and is especially designed for that people. It was hoped that after a time, Mr. Loewenthal, might be able to leave the English territory to reside in one of their cities, and devote himself to their instruction. Government orders, however, prevent all foreigners from passing the frontier, and he has endeavoured to search them out in the neighbourhood of Peshawur. 'The New Testament has been translated into Pushto, and religious discussions have been carried on in the city, in the villages of the Peshawur and Susufzai districts. The Affghans are very disputatious, and reasoning with them is a work of the greatest difficulty. The spiritual nature of the Christian faith they seem totally incapable of appreciating. Still in a manner certain unreasonable prejudices do seem to be giving way.' . . . 'Peshawur is a most important place in reference to the variety of people with whom a missionary may come in contact. There visited us Jews from Bokhara, Farsiwans from Affghanistan, and Kafirs from the mountains north of Cabul. The Sia-posh Kafirs seem to be a most interesting people; having but little religion apparently, and being certainly free from those violent Asiatic prejudices against the foreigner as such, which bar the missionary's way among the Hindus and Mahomedans. At present, however, there is no access to them.'

During the last ten years much information has been circulated, especially among the committees and friends of missionary societies at home, respecting the neglected provinces of India and their principal cities and towns. Mr. Wylie's volume on "Bengal as a Field of Missions," marked quite an era in missionary appeals of this sort. It has been followed by others, especially the earnest statements of the Missionary Conferences of Bengal and Madras. More recently, the United Presbyterian Missionary committee of Scotland published communications respecting the neglected fields of India, received from such men as Dr. John Wilson, Dr. Murray Mitchell, Dr. Leckie, Mr. Wylie and others, who personally knew the fields for which they pleaded.

It is pleasant to think that many of the localities whose claims were then advocated have been partially occupied during the last four years. The committee chose Rajpootana as their own. But the Irish Mission have since taken Ahmedabad; the English Presbyterian Church have founded one station at Rampore Banleah, in the northern districts of Bengal; the London Mission at Mirzapore is fixing a branch at Singrowlee, and the Wesleyan Missionary Society has taken Bancoorah. Slowly, but steadily, the little Christian fortresses are erected and the districts quietly occupied.

In the position and influence of the missionary stations in India lie both a gain of the past, and well-grounded hope for the future. Foreign missionaries, however zealous, supported by Societies, however wealthy, can hope only to commence the work of regenerating the great Empire, and hence have to apply their efforts in the best way in the most influential localities. Looked at singly, our missionary stations certainly appear to occupy all the best sites that can be found throughout the country; and when viewed in combination, in the influence they exert together on the country, as a whole, it must be acknowledged that they are wonderfully well placed. They are found in all the great centres of commerce, the centres of political influence, and in the centres of religious opinion. From Peshawur to Chittagong, across the whole of Northern India, along the wealthy and well-peopled Ganges valley, almost every one of the largest towns and cities has its missionary station, and some have three or four. Along the chief lines of traffic in the Tamil and Telugu provinces, in the Deccan and in Mysore, the same is true; and the same is seen in Burmah, on the Irrawaddy, the Sitang, and the Salween. "There remaineth much land to be possessed;" but a large number of the chief cities, and several important provinces, have been well occupied in preparation for the campaign. The following list gives a brief view of the agents in some of these cities:—

Missionaries.		Missionaries.	
Calcutta	. . 34	Delhi	. . 6
Madras	. . 35	Bangalore	. . 11
Bombay	. . 16	Mangalore	. . 8
Allahabad	. . 4	Rangoon	. { 5
Benares	. . 13		. { 6 native
Lucknow	. . 6	Maulmain	. { 5
Agra	. . 8		. { 7 native

It must, however, be allowed that all missions are not equal, well placed, nor equally well sustained. Some have been esta



hed in very isolated positions, and are almost struggling for  
 2. The wise system adopted by the American Board during  
 the decade, of so re-arranging their stations that each shall  
 support the others, and shall, by combination, effectively co-  
 operate in the impressions they produce, together with the signal  
 success which has followed that re-arrangement, indicates very  
 early a principle upon which other Societies may examine the  
 situation of their own missions, with a view to secure the same  
 union and the same happy result. Carried still further, it should  
 lead all the Societies to co-operate with each other, not merely in  
 that spirit of mutual affection and confidence which has so long  
 prevailed, but also in so placing the stations of different Societies  
 that they benefit by their common action upon the country at  
 large. The Government has lately been reconstructing almost  
 the entire machinery which it employs, with a view to adapt it  
 more completely to the new state of things; and, with the expe-  
 rience already acquired, and the cordial co-operation already  
 existing, Missionary Societies may well assist each other in such  
 adjustments of the spheres and stations they occupy, so as not  
 only to be more secure against undesirable interference with each  
 other, but to obtain more decidedly the full benefit of each other's  
 faithful labours.

## VI. MISSIONARIES, NATIVE PASTORS, AND CATECHISTS.

		Missionaries.	Ordained Natives.	Native Catechists.
Bengal . . . .	{ 1852	101	2	130
	{ 1862	113	17	189
North-west Provinces .	{ 1852	47	1	45
	{ 1862	64	4	72
Punjab and Central India	{ 1852	17	1	4
	{ 1862	55	7	46
Bombay . . . .	{ 1852	31	4	16
	{ 1862	40	10	53
Madras . . . .	{ 1852	161	18	405
	{ 1862	210	60	903
Ceylon . . . .	{ 1852	38	22	98
	{ 1862	37	42	102
Total . . . .	{ 1852	395	48	698
	{ 1862	519	140	1365
Burmah . . . .	{ 1852	22	46	411
	{ 1862	22	46	411
Total . . . .	1862	541	186	1776

## THE STAFF OF MISSIONARIES.

A mere cursory examination of this little table shows that considerable changes have taken place in the missionary staff during the past ten years; and that change will appear more striking still to those who are acquainted with their names. The most prominent fact in these figures is the great increase that has taken place in their numbers. In 1852 in India and Ceylon there were 395 missionaries from Europe and America. In 1862 they had increased to 519. Here is an addition of 124, or 31 per cent, a gratifying indication of the increased interest felt in missionary work in India by the Churches which send and support them. The increase is not uniform. In Ceylon the numbers are almost the same, as they also are in Burmah. In Bengal it is small; in Bombay the proportion is large, though the actual increase is trifling. The increase lies in those provinces in which the new missions have been founded. In Madras the band has grown very large, and an increase of thirty per cent has raised it to 210 missionaries among 28,000,000 of people. In the North-west it has increased to sixty-four; while in the Punjab, Rajputana, and Central India, it has been more than trebled, rising from only seventeen to fifty-five in the hitherto most neglected parts of the Empire.

This large increase has taken place in the face of great and continuous difficulties, of which the chief is the constant reduction of the staff by death, sickness, and premature decay. The number of missionaries who were labouring in India at the commencement of the decade, and who died before its close, was fifty-eight, of whom three suffered a violent death during the Mutiny, leaving fifty-five for the ordinary casualties of the ten years. To these must be added six missionaries, who died in Burmah, out of the twenty who were living there in 1852, making a total of sixty-one deaths out of the 415 foreign missionaries in the entire field when the decade began. To these may be added a few younger men, whose mission commenced during that period, and who were cut off before its close. Their number is about twelve. The loss amounts to only 15 per cent in ten years; and its smallness is explained by a reference to the large number who, when severe sickness overtakes them, leave the country, and seek restoration in Europe.

The obituary of the decade includes the names of many men distinguished for their character, their ability, and their usefulness, and whose removal is a great loss to their field of labour. Some, like Dr. Poor of Jaffna, and Dr. Scudder of Madras,

Mr. Mault of Travancore, and Mr. Taylor of Belgaum, were patriarchs among the churches, and had laboured for their welfare for forty years. Mr. Robinson of Dacca, who died after forty-seven years' service, Mr. Fink and Mr. Carey of Cutwa, formed a link between the present generation and the founders of the Serampore Mission, while Dr. Schmid, Mr. Lechler of Salem, and Mr. Schaffter, carry our thoughts back to the early days of the Tinnevely Mission and the labours of Mr. Rhenius, who first brought it into shape. Great preachers have passed away, like Mr. Lacroix of Calcutta, and Mr. Lacey of Cuttack; and diligent itinerators, like Mr. Hardey of Bangalore, and Mr. Ingalls of Rangoon. Dr. Sutton, the translator of the Oriya Bible; Mr. Shurmann, the editor of the Urdu New Testament; Drew, the gentle pastor, the Tamil scholar and translator of the Cural; Thomas, the laborious superintendent of the Baptist Mission Press; Paterson, the patient editor of Bengali Christian Literature; and Hume, the active secretary of the Bombay Tract Society; will long be missed from the spheres of usefulness which they occupied so well. The Free Church has lost Anderson, who founded, and with extraordinary energy and devotion sustained, the institution at Madras; and Dr. Ewart, whose imperturbable steadiness for one-and-twenty years imparted massive strength to the institution in Calcutta; with Johnston, Mr. Anderson's companion; and the gentle Nesbit, the loving pastor and teacher, for many years the colleague of Dr. Wilson, of Bombay. The Church Missionary Society, amongst younger men, has lost experienced missionaries like Weitbrecht and Ragland, whose character and attainments made them examples to their brethren. Conspicuous amongst the dead stand also Mr. Mundy, the eloquent preacher, who laboured for thirty-four years; Mr. Denham, the able tutor of Serampore College; and Mr. Vinton, the wise pastor and adviser of more than forty churches in the districts near Rangoon. All these were men of weight and earnestness, well endowed for their peculiar service, and carrying it out with the experience acquired by years of faithful toil. Long will it be before they are forgotten in the scenes of their labour; through their characters, their example, their works, being dead they yet speak. Nor should we forget the loss of younger men who have also laid down their lives on Indian soil, such as Leitch, who was drowned at the commencement of those medical labours which were so needed in Travancore; Whitley, killed by the falling of a wall; Dauble, dying of cholera in Assam after two years' service; Whitaker, who won such esteem by his earnest labours in Toungoo, and died of jungle fever; with those whose work had

but commenced when they were cut off by the Indian mu Nor may we pass by without a word some of those "women" who have lived in India not merely as missionary wives, but as themselves missionaries, and have given hearty vice in their own peculiar sphere. Such were Mrs. Buyer Benares; Mrs. Lincke, the wise adviser, helper, and physician her husband's flock; Mrs. Harris of Shwaygyeen, the devoted teacher of its Karen schools; Mrs. Wood of Sattara, who, in many years of usefulness in New England and in Smy finished her course among the converted Mahars of the Dec Such, too, was the authoress of "Phulmani and Karuna," by her writings, translated into eleven of our Indian languages became the instructor of the female converts of all missions, whose death has been declared a loss to the native Church large.

Still further during the decade, Indian missions lost two voted and faithful friends in Bishop Wilson and Bishop Deal who for a long series of years had helped to sustain them by their personal as well as official influence, by their large-hearted liberality, by their wise counsel, and by the intimate friendship which they received the missionaries of the Church over whom they presided, throughout their extensive dioceses. At times, the friends of missions have had to mourn over the death of generous laymen whose sympathies and liberality were ever ready to be exerted for the promotion of the missionary cause.

While Indian missions have lost by death, they have lost more largely by the retirement of living missionaries to Europe and America. Out of the 415 foreign missionaries in India and Burmah in 1852, no less than 125 have been compelled to relinquish their service through the ill-health of themselves or their wives. As before, a few must be added to this number, missionaries who have entered India for the first time during the decade, and have remained but a short time in the country. These losses cannot but be regarded with peculiar feelings. In few cases men have retired from a comparative indifference to special claims which the work presents. In others we see, like Mr. Cœmmerer, Mr. Hickey, and Mr. Addis, retiring from old age after expending their lives in mission service. We may be silent when Dr. Pfauder transfers his service to Constantinople, and Mr. Mills to the Sandwich Islands. We sympathize with Dr. Trumpp, Mr. Makepeace, Mr. Hallett, and Mr. Toln whom jungle fever, caught in the path of duty, has driven from the country; but we feel deeply that the scholarship of Wardlaw, Mr. Hardey, and Dr. Gundert; the ability and experience of Mr. Braidwood and Mr. Whitehouse; the past

zeal of Mr. Lewis and Mr. Pettitt, in the missions of India, can ill be spared.

The total loss, therefore, by death and removal which our missions have suffered has amounted to 185 in the course of ten years, and the number that has laboured during the entire decade amounts to 230. The changes amount to 45 per cent; 55 per cent remains. This shows very plainly what was urged on a previous page, that in order to maintain any mission at its present strength, half the number of its missionaries must be sent out in the course of every decade, and all attempts to enlarge a mission and take up new stations must be made in addition to the despatch of such a number as is required to fill up vacancies. Any mission containing forty men must send out twenty in ten years; if it send out less it will fall away. These facts exhibit in a general way the length of missionary service in India, and show it to be on an average about twenty-two years. In some cases even the deaths alone show this. The twelve missionaries of the London Society who died during the period, gave together a service of 291 years, *i. e.*, an average of twenty-four years and a quarter. Four of them, however, had lived in India more than thirty years, and two upwards of forty years. Taking their service with that of the seventeen men who retired, the average will be about twenty years each. Perfect exactness in these calculations is scarcely attainable.

Notwithstanding these heavy deductions, the whole staff has greatly increased. Though only 230 remained throughout the decade, the whole number engaged in labour at the commencement of 1862 was 541, showing that 311 had arrived during the interval. Adding to them the men who have both come and gone during that time, the eight destroyed in the Mutiny, and the twelve who have died, we learn the striking and most encouraging fact, that *during the decade more than three hundred and fifty new missionaries were sent to India by the churches of Europe and America.*

Besides the ordained missionaries, there are engaged in several missions a considerable number of laymen, who take part in the teaching of schools, the management of industrial schools, the erection of mission buildings, and the like; with some zealous ladies, who, remaining unmarried, have devoted themselves to various departments of Female Education. These faithful labourers have come to India, in a true missionary spirit, to share in the numerous occupations and employments to which its missionary plans give rise; and it is only just to recognise their co-operation, and to record how valuable is the service which they render to the cause. Their number is somewhat above forty. Medical mis-

sionaries have been included among the ordained labourers already mentioned. They are at the present moment five in number, besides the four brethren in the Arcot mission who are medical men, and bear the degree of M.D. Of late years an increasing conviction has sprung up that certain parts of India are peculiarly suited to the work of such missionaries, and that they can render very great service to the missionary cause. Few men can hope for fairer opportunities of Christian usefulness than those which are available to Mr. Lowe in Travancore or to Dr. Valentine in Mairwara.

It only remains to add that the Missionary Societies at home are anxious not only to provide a larger number of men for India, but to secure from them on arrival a truly efficient service. While collegiate education is secured to them before their departure, rules are now strictly laid down for the attainment of the native language at the earliest practicable period after they arrive. It is felt that for all missionaries engaged in vernacular work or resident in the country districts, a full knowledge of the native tongue is absolutely essential, while even to those who are engaged in English work, as the educational institutions, such a knowledge is essential to their highest usefulness. The Church, Wesleyan, and London Missionary Societies have therefore laid it down for the guidance of their new missionaries that the attainment of the native language should be the first object at which they aim; one year is secured to them entirely free from other employment; and it is desired that by the end of two years they will possess a competent knowledge that will enable them without difficulty to begin vernacular work. If engaged in education, an extra year is given them. By the Church Mission Committee a scheme of study has been drawn out, and an examining tribunal provided, for testing this knowledge; and thus their missionaries are subject to the same kind of tests as the civil and military officers of the government, who can get no appointment and receive no responsibility until those tests be passed. "As to the desirableness of such examination, the missionaries generally fully agree."

Emphatically must it be observed that mere Statistical Tables of missionaries, such as those from which our information is drawn, can give but one view of their position; they give figures, but not character; they show numbers, but not ability or usefulness. Yet amongst Indian missionaries it will readily be imagined that the same varieties exist as amongst ministers of all denominations at home. Here as there are found eloquent preachers, able scholars, the wise in counsel, the men of business, the energetic men of action, the gentle, the spiritual. Experience,

oo, is not wanting. Scattered among the missions are 130 men, whose service has already extended to twenty years or more. Still they are few however able, a weak band however devoted. As in ancient days "the Syrians fill the country," and the men of Israel are but "two little flocks of kids" against them; but "there is no restraint with the Lord to save by many or by few." And it is specially when taught by the weakness of men, the Gospel is made from above "the power of God unto salvation."

#### ORDAINED NATIVE PASTORS.

During the last ten years the necessity of securing Native Pastors for native churches, and in general of extending native agency in the support and spread of the Gospel, has been much discussed and strongly pressed on Indian missionaries from home. Increasing difficulty has been felt in adequately supplying from home the demands made by the vast territories of the Indian Empire so completely open to the Gospel; and it would appear, that beyond the point attained, and the annual expenditure required for the maintenance of the present staff, an increase of foreign missionaries to any very large extent is impracticable. The churches and committees, therefore, in Europe and America, look to the native converts, and ask that they shall do their part. If at present they are unable to take a large share in the evangelisation of their native land, it is asked that they shall at all events make a beginning, especially where converts have become numerous, and that they must exhibit the principle and the practical zeal manifested by Churches of similar size and resources at home.

These discussions, which in the first instance were needed to stir up missionaries, have borne considerable fruit. When the decade began, a commencement had been made chiefly in Ceylon and South India, where the largest native churches were found. The number of ordained native ministers in all India amounted to forty-eight, of whom there were twenty-two in Ceylon, eighteen in the Madras Presidency, four in Bombay, and four in all North India. Several of these brethren had attained their honourable position in an unusual way. Turning to good account the personal training they had received under able instructors, and carrying forward their education to higher degrees, many of them, apart from any system, had attained ordination as the result of personal merit, which distinguished them from others. Thus it was that men like Mr. John Devasagayam, Mr. Goloknath Chattargi, Mr. Bunter in the Deccan, with younger men at

Madras and Bombay, all deservedly esteemed, had been received into the native ministry before systematic efforts had been made by any churches to build it up in all parts of India. The case stands very differently now. Though a few have died, the number has greatly increased, and on the old field of India and Ceylon, reviewed in 1852, there are now 140, or three times the number existing in the former year. There are also now forty-six in Burmah, or a total of 186 on the entire field. A reference to the little table already given will show that the increase has taken place in all the Presidencies. Bengal has seventeen; the Punjab, seven; Madras, sixty; and Ceylon, forty-two. Is it too much to hope that by the close of another decade the number will again be trebled, and this important branch of our native agency bid fair speedily to overtake the foreign element on which so much has depended hitherto?

In order to avoid misunderstanding, it must be noticed that these native pastors differ widely from each other in their intellectual training and attainments. It has been a settled principle with missionaries, that all candidates for such an office should be men of proved piety and of decided zeal for the salvation of others. They are not only the flower of the native Church, but the choicest of that large body of native agents who are employed as preachers and teachers. They are everywhere surrounded by them, and are selected from them. This genuine piety and self-denying zeal have been exhibited in the most practical way even by the simplest. The pastors in Burmah have in general received but a limited education, and are comparatively poor in knowledge; but individuals among them have exhibited the constancy of martyrs in times of persecution; and in missionary labours have manifested apostolic zeal. The attainments of the heart are the ground of all usefulness; they are the gift of the Spirit, in answer to prayer, and may be acquired by the Churches as well as by ministers. But allowing them to be the motive power which directs the application of all other gifts, there can be no question that the greater the endowments these native pastors can obtain, the more secure will be their usefulness, and the greater will that usefulness be.

Many of these brethren have been educated entirely in the Vernaculars, in which unhappily the store of Christian literature available for their instruction is by no means large. Others have been trained almost entirely through English; others, through the medium of both languages; and some can have had comparatively little training at all. In Burmah, for instance, the rapid growth of the mission after the annexation of Pegu produced a great demand for pastors and missionaries; and as in



postolic times, they were drawn from among converts and Churches of recent origin, though without those special gifts of healing, tongues, and "prophecy," which would largely compensate for natural deficiencies. Earnest zeal, a warm heart, and sound sense, would prove the chief qualifications for that simple service among a willing and prepared people, to which they were then called. In Tinnevely, the ordained brethren of the Church Mission, now fourteen in number, were trained entirely in the Vernacular Tamil. They were already known as men of character, and had been tried for years as catechists. For their special use, their able instructor translated into Tamil various standard works of English Theology (as *Paley's Evidences* and *Pearson on the Creed*), and gave them courses of lectures, and readings which were spread over several years. A similar course was adopted with the native pastors in the American Missions in Jaffna, Madura, and the Deccan. In other cases, English was employed almost exclusively in their theological training, in continuation of the high general education they had previously received in that language. Six men of this kind have been ordained in Calcutta in the Free Church and London Missions, after a five years' course of theological studies; in the latter case, all preaching studies were carried on in Bengali under the superintendence of Mr. Lacroix. The Free Church Mission again in India possesses three native missionaries, whose studies were completed in Scotland, and whose command of English is complete.

Thus it is, that the native pastors and missionaries become divided into three or four classes, according as they have received an education of a higher or lower character. Those trained only in the vernacular are about a hundred in number; those that have a partial knowledge of English in addition are about fifty; and thirty have enjoyed an English education of a high order. It is frankly allowed that native pastors of high endowments (like all possessed of many 'talents') are placed under peculiar and powerful temptations; that they are more open than others to incentives to pride, self-seeking, and the love of gain. But it is found on the one hand, that such temptations decrease with the increase of their numbers; and on the other, that where such temptations are successfully met, and under wise advice and with right views of their work, the graces of humility, hearty consecration, and earnest zeal, are cultivated, such men make the best pastors for even village churches, and deal as wisely and as kindly with their native brethren, as any European missionary.

It is a very important question to missionaries, to settle the

position in which these native ministers and clergy should be placed. Some missionaries have seemed inclined to keep them in a subordinate position, as when they were catechists or teachers. But the majority of missionaries who have had to deal with them, hold, that being in the first instance wisely chosen to their office, independence of action in a special sphere is essential to the development of their character; and to the growth of that practical wisdom, that sound principle, and that affectionate zeal, which lie at the root of their usefulness. In the early years of their ministry, like young clergy at home, they may with advantage share the labours of an older minister; who, while he gives them a warm welcome to his study and his table, will advise them kindly, assist them in their difficulties, and allow them to gain experience even by their own mistakes. Having acquired such experience, and attained ripeness of character, they may well be left in sole charge of native churches, and thus commence the establishment of that system which shall see Christianity fairly taking root in India, and propagating itself by indigenous means. On this point Mr. Thomas of Tinnevely says: "You will be able to gather what my estimate is of the native clergy from this letter and my report, and that I feel quite satisfied of the success of the system, if sufficient care be exercised in the selection of our men. Undoubtedly some part of the success will depend upon the European missionary with whom they are appointed to work. A show of authority, with an habitual effort to make the men feel that they are occupying a subordinate position, with little or no responsibility attached to it, would I think be highly injurious. 'My native deacons' is a phrase which I have heard; but which I consider unbecoming, and one which indicates a course of action on the part of the presbyters, which must prove fatal to ultimate success. On the other hand, to regard them as brethren and fellow-labourers in Christ's vineyard with much affection and confidence; to speak the truth in love to them when needed; to pray with them and for them; is the course I have endeavoured to pursue; and through God's blessing, it has proved quite successful after a trial of eight years, during which I have had altogether six of the native brethren labouring with me, and no misunderstanding has taken place. To God be all the glory." Similarly Mr. Clark of the same mission in his report for 1860 says: "In thus dividing the district between the two native clergy associated with me, I believe I do right as well as carry out the wishes of the committee, in committing the responsibility and care of the congregations and schools, in a great measure, to them. I wish them to act independently, as far as circumstances will allow, and to feel that the state of the congregations under their charge,

depends mainly on them. It is due, I think, to their experience and age, to allow them this independence of action, and I think that to do so will benefit the native church."

A few of these brethren have of late years begun to distinguish themselves in various works of usefulness, though their appointments are too recent to permit such distinction to go far. The zealous efforts of Sau Quala at Toungoo are well known. Mr. Dhanjibhai Nowroji has performed a useful service in editing the Parsi-Guzerati version of the New Testament; while many have proved themselves excellent pastors, thoroughly appreciating their position and duties in relation to Christ's flock. Of only one will we speak in detail, whose early removal the Tinnevely Church has had great reason to mourn. "The Rev. Paul Daniel," says Mr. Thomas, "was for many years one of my most efficient catechists, and has well earned, by his zeal and diligence, the honourable position which he now occupies. I know that we ought to be extremely careful not to exalt nor glory in any man; but it is right that our friends and supporters should know, that in this person the Lord has given us, without any exception, the most able and eloquent native preacher of the Gospel that India has. I have no hesitation in saying that if such sermons as are generally preached by him were delivered in any pulpit in London, the church would be crowded to overflowing. Nor am I singular in this opinion, for several of my brother missionaries, after having heard him, have expressed themselves in terms of the highest admiration of his pulpit abilities. It is exceedingly gratifying to see that the people also everywhere fully appreciate his preaching, and listen to him with great attention and delight. To me it is always a great pleasure to be among the hearers while he occupies the pulpit. Oh, that the Lord would raise up many more such men, pious, able, with a full knowledge and appreciation of the Gospel scheme of salvation, and withal possessed, like this good man, of profound humility!"

After his death, which occurred in November 1860, Mr. Thomas says, "I cannot tell you how much I feel the loss of my dear friend. His affection, his simplicity, honesty, and straightforwardness, his amazing pulpit abilities, and profound humility withal, endeared him to me more than I can describe. The last sermon I heard from him was, without exception, the greatest sermon I ever heard: 'Enduring the cross, despising the shame.' Never did I hear Christ so exalted by human tongue. The effect was perfectly overwhelming. His sun went down at noon. Many more years of usefulness might have been expected. He stood alone among our native Christians."

## NATIVE CATECHISTS.

While the native pastors have been trebled in number during the last ten years, the agents next in importance to them have nearly doubled. The native catechists, who were 700 in number when the decade began, have in India and Ceylon increased to 1365. This increase is not uniform in all parts. In Ceylon they are the same as they were; but in the North-west and Punjab they have increased from 49 to 118, and in Malabar from 405 to 903. This progress is most gratifying. It accompanies (as we shall see) a large improvement, not only in the numbers of native communicants, but in their character. It springs from that improvement, and in reaction tends also to increase it. The catechists form a most important body of agents in the native Church; without them missionaries would lose their right hand. As preachers and expounders of the Gospel, both among Christians and heathen, they spread over a wider surface the knowledge which the missionary has brought, and therefore multiply both his agency and its results. The testimony to their usefulness is borne universally by missionaries over the country, especially in the districts where large numbers of converts have been under training for a long period. "Of our native preachers," says the last report of the Oriental Mission, "have been employed in preaching for more than thirty years, and it is our prayer that they may still bring forth fruit in old age. Two others have been engaged for twenty years, and still labour with commendable zeal and devotedness. Of the others, eleven in number, it is sufficient to say that some are more gifted and zealous than others; but, as a whole, we regard them as workmen that need not to be ashamed, and are unfailingly thankful to God for giving us such men. Their attachment to the Gospel; their conviction that nothing but this can save the condition of their idolatrous fellow-countrymen, and their desire, in season and out of season, to proclaim it, have called forth our gratitude and our joy."

"Our present race of teachers," says Mr. Thomas, "is very superior to those whom I found when I first joined the mission. Very many of them have been regularly educated for the ministry from their youth, and at the boarding-school and institution, and all have been carefully instructed at the weekly meetings held at this place for that purpose. The majority are intelligent men, possessing a very respectable amount of theological

collateral knowledge, with a power, in most instances, of preaching the Gospel in a manner acceptable and edifying to the people. From among them two were ordained by the Bishop of Madras last year, who are, I am thankful to say, giving every satisfaction in the discharge of their duties. Our schoolmasters also are a far more efficient body of men; nor is there, I am happy to say, a single heathen employed in that capacity."

"Our preachers have doubled in number," says Mr. Hobbs of Jessore, "during the last ten years, and are now twenty instead of ten. Their moral character is good, but I am not at all satisfied with the amount of devotedness they display. Some of them are very self-denying, but the majority are grasping. This may arise from their low salaries. What are ten rupees a-month for a person of fair education, with three or four children to support? I am grieved that, as a body, they are not more highly educated. Some of them are afraid to accompany me to the Jessore bazaar, where we encounter Deists, because they know not how to defend Christianity against them. If we had teachers of a better sort, our work would prosper more."

"Our native brethren," says a Rangoon report, "are able coadjutors, but, so far as we know, and we are acquainted with some of the ablest, there is no one of them who even feels himself competent to act as a leader. The opinion was expressed some years since by a few, that we might soon resign this work into the hands of our native brethren. An experiment to some extent was made in Tavoy, our oldest station, and where the native Churches have been most carefully trained and fitted for their work. It was left for a time without any Karen missionary; but, on the return of Mr. Cross from America, he bore the most unequivocal testimony to the mistake which had been committed in supposing that our native preachers are so far advanced that they can be safely left to act as leaders without the counsel and co-operation of missionaries. We repeat, our native brethren are not yet prepared to take charge of the work. Let us push the work of literary and theological training for another twenty years, and we may then hope to have some competent men to take charge of this work when we are dead; but not otherwise."

A great desire exists to increase still further this useful class of agents; but it can be scarcely expected that they will grow more numerous, except with the growth of the native Church itself. At the present time that Church, in all parts, numbers 49,688 communicants, of whom half are females. But the native pastors and native catechists together number 1962 individuals,

out of the 24,800 male communicants; that is, one native Christian out of every twelve men and a half, is a preacher; and, as Christian schoolmasters and teachers are as numerous as the preachers, we learn the striking and gratifying fact that *one male convert in every seven* is engaged in one of the forms of mission-work. These men are the very best portion of the native Church.

Systematic attention has been paid, in recent years, to the education of both catechists and teachers for their important work. We shall see hereafter, when treating of education, that a large number of normal schools and theological schools have been maintained for this purpose, though the actual number of students being educated directly for the ministry is small. Nevertheless, in the wise selection of spiritual men to do spiritual work, and in their proper training for the duties which that work involves, lies all the hope of extending the native Church among the heathen in future years. On this topic the Ootacamund Missionary Conference thus speak. After pointing out that these agents must be men of piety, and be specially trained for their duties, they express their conviction that "the nature of that training must depend upon their previous attainments, their age, and the class of people among whom they are to labour; but that, in every case, a sound biblical and theological education is indispensable, and that, in many cases, a high degree of general culture is of the greatest importance, in order that the different classes of the people requiring instruction may each be furnished with teachers suited to their circumstances." They add that, "while in the present state of many of the missions in this country, a sufficient amount of human learning, in addition to Biblical training, may be imparted through the medium of the Vernaculars, yet, for the higher cultivation of those who are to labour among their more intelligent countrymen, living in cities and large provincial towns, and especially of those who may be ordained over native Churches in such places, the English language affords facilities and secures advantages of great importance, not otherwise to be obtained. Experience proves that such English training is not necessarily attended with any injury to their character and labours."

## VII. NATIVE CHURCHES.

Presidency.	Year.	Communi- cants.	Increase per cent.	Native Christians.	Increase per cent.
Bengal . . . . .	1852	3,500	..	14,778	..
	1862	4,719	34'8	20,774	40'6
North-West Provinces . .	1852	584	..	1,742	..
	1862	983	68'3	3,722	113'6
Panjab, &c. . . . .	1852	94	..	290	..
	1862	505	416'0	1,579	444'5
Bombay . . . . .	1852	289	..	744	..
	1862	965	234'0	2,231	200'0
Madras . . . . .	1852	10,662	..	76,591	..
	1862	20,218	90'0	110,237	44'0
Ceylon . . . . .	1852	3,281	..	18,046	..
	1862	3,859	17'6	15,273	Decrease.
Total . . . . .	1852	18,410	..	112,191	..
	1862	31,249	69'7	153,816	37'1
Burmah . . . . .	1862	18,439	..	59,366	..
Total . . . . .	1862	49,688	..	213,182	..

The figures contained in this little table show that in their results as well as in their agencies, the Protestant Missions of India in 1862 stand on higher ground than they occupied ten years ago. Reference to the circumstances of certain missions has already shown that in some cases special progress has been made; due, however, in larger measure to the facilities of the field, than to the zeal of the labourers or special favour from above. Taking these facilities into account, the result over the entire country seems to be the same, steady advance as the fruit of steady labour. Missionaries are unanimous in this verdict, and the tone in which their success is spoken of is everywhere moderate and calm. The numerical progress is greatest in Bengal and Madras; in which Presidencies a very large increase of converts has taken place, amounting to nearly 40,000. The proportionate increase is highest in the North-West and Bombay; in the former case it is more than quadrupled, in the latter, the present converts are exactly three times what they

were ten years ago. The original numbers, however, were small in both cases. The increase in Bengal is 40 per cent; and in Madras, 44. The increase on the whole field of India and Ceylon is 37 per cent on the figures of 1852. The converts in Burmah are probably five times as numerous as they were. The only province in which a numerical decrease of the nominal Christians has taken place is Ceylon; and this is probably more apparent than real. The circumstances of the island were peculiar. Since the days of the Dutch Government there has been an immense amount of nominal Christianity among the people, and the missionaries scarcely know how to deal with it. It is intangible, traditionary in families, is turned to political account, but brings forth no fruits in piety. Large numbers of the Singalese think it quite respectable to have their children baptized, though they are themselves Buddhists at heart. For this purpose they will attend church for a time on Sundays, and when they have gained their end, will totally disappear. To avoid mistakes as far as possible, the missionaries have tried to winnow their congregations of such unworthy members; and the members now given represent the families that distinctly acknowledge themselves Christians, that keep the Sabbath, attend public Church Service, and make the Bible their teacher and guide. It is possible that the roll of these nominal converts may to a small extent be still further reduced: but it is pleasant to observe that the number of communicants is greater than in 1852 by 578, or nearly 18 per cent.

This steady progress in the different Presidencies may be exhibited in detail by reference to particular localities; and a few illustrations are presented in the table on the following page. Other examples have already been given in the Cole, Shanar, Burrisal, and other missions which have been specially described.

The comparisons made apply principally to the nominal Christian communities gathered in different parts of India by missionary labours. But while they contain among themselves the possibilities of new results, in the growth of Christian principle and practice among both young and old who at present make no personal profession, it is especially to the "communicants," or "Church members," who are the nucleus and centre of these communities, that the supporters of Protestant Missions look for proofs of progress or decay. They make a personal profession of faith, and by special and open acts declare themselves Christian in principle and in habits of life. Here the increase has been greater than among the nominal Christians, and in all India has amounted to 70 per cent. If to these we add the communi



cants of Burmah, who in 1852 were about 6000 in number, it appears that the 24,000 adult communicants of that year have, in the course of our ten years, more than doubled, as they now amount to 49,000.

Place.	1852.		1862.	
	Communi- cants.	Native Christians.	Communi- cants.	Native Christians.
Oriassa . . . . .	256	750	361	943
Assam . . . . .	36	119	84	194
Calcutta (city) . . . . .	293	834	449	1,248
Madras (city) . . . . .	671	2,572	1,786	3,577
Bombay (city) . . . . .	61	149	157	415
Benares . . . . .	125	425	91	407
Columbo and Suburbs . . . . .	1139	3,800	1,100	6,391
Krishnaghur Missions . . . . .	455	4,520	313	3,719
Jessore . . . . .	213	470	175	500
Burrissal . . . . .	181	1,250	447	3,100
Dacca . . . . .	25	70	107	205
Cherrapoonjee . . . . .	23	100	45	184
South of Calcutta (three Mis- sions) . . . . .	1494	5,136	1,670	6,084
Surat (town) . . . . .	8	14	20	36
Nassik (town) . . . . .	29	57	78	248
Nagpore . . . . .	16	39	47	138
Bangalore (town, three Mis- sions) . . . . .	186	529	244	759
Bellary . . . . .	67	126	118	351
Mangalore (town) . . . . .	150	414	375	695
South Mahratta (country) . . . . .	91	166	142	405
Coimbatoor . . . . .	40	250	75	233
Upper Travancore . . . . .	986	3,979	1,720	7,919
Jaffna Province . . . . .	727	4,913	822	1,661
Burmah . . . . .	6000	10,000	18,439	59,366

#### SPECIAL ADDITIONS AND EXCLUSIONS.

One item of the present inquiry was directed to the additions of communicants to the native churches throughout the decade, and to the number of members who in the exercise of Christian discipline had been excluded from the body of communicants for faults of which they had been guilty. An examination of the published tables will show that the replies to these inquiries were very incomplete: still fewer were the answers which showed how many communicants in a given mission had been received into

the Churches from heathenism, and how many from Christian families. These interesting and instructive topics must therefore be left in abeyance. Several valuable returns, however, have been forwarded as to the additions and exclusions of the last ten years, and their results may be briefly summarised. The majority come from stations supported by the English Nonconformist Missionaries, in which discipline is carefully maintained. The following are a few illustrations, with a summary of all the returns that were received.

Stations.	Communi- cants in 1852.	Admitted in ten years.	Excluded in ten years.	Communi- cants in 1862.
Free Church, Calcutta . .	27	64	3	84
London Mission, Calcutta .	28	44	12	45
Baptist Churches, South of Calcutta . . . . }	163	107	68	262
Burrisal . . . . .	181	391	124	447
Dacca . . . . .	25	96	36	107
Cherrapoonjee . . . . .	23	58	10	45
Moozufferpore . . . . .	21	24	12	44
Assam Missions . . . . .	27	80	30	84
Cuttack . . . . .	199	119	61	253
Berhampore, Ganjam . . .	41	66	14	74
Allahabad (Presbyterian) .	40	24	1	50
Meerut (Church Missionary Society) . . . . }	50	90	..	138
Ludiana . . . . .	9	38	4	25
Nagpore . . . . .	16	44	8	47
Surat . . . . .	8	22	6	20
Ahmednuggur . . . . .	136	448	31	545
Bombay (Free Church) . .	24	88	..	75
Vepery (London Missionary Society) . . . . }	119	154	14	73
Chiutadripetcah . . . . .	29	67	5	75
Bangalore, &c. . . . .	166	250	32	226
Pareychaley and Neyoor . .	149	415	28	407
Madura . . . . .	387	792	160	1127
Jaffna . . . . .	363	280	61	453
Colombo (Baptist Missions) .	416	244	70	381
Stations . . . 51	3430	4289	998	6413

Several striking deductions may be made from these returns. It appears that in the fifty-one principal missionary stations from which the returns were received, the additions of communicants received into the native churches for the first time amounted in ten years to 125 per cent on the number with which the decade commenced; that the communicants excluded amounted to nearly

13 per cent, or one person in eight, of the whole number which those churches contained during the same period; and that after all losses by discipline, by deaths, removals, and the like, the native churches at these stations were nearly doubled in size at the end of the ten years. The total loss to the churches amounts to 1306 communicants; and as the majority of those who are excluded for ill conduct, subsequently repent and return, the greater proportion of that loss arises probably from death.

#### THE CHARACTER OF NATIVE CONVERTS.

The character of these native churches and of the converts generally has often been described in missionary reports; and many controversies and discussions have been carried on amongst missionaries as to whether they are worse or better than they ought to be. It is difficult to decide such a question, where the judges come from a society and an atmosphere of Christian opinion, principle, and practice, which know scarcely anything of the influence of heathenism. On the one hand, the native brethren have been distinguished by the boldness which has brought them out of idolatry and idolatrous connexions to confess Jesus Christ as their Saviour. In making this decision, which cuts them off from all their friends and relatives they held most dear, some, even amongst the young, have exhibited a martyr's firmness, and have borne a martyr's sufferings. On the other, how often have individuals and communities shown that there still cling to their Christian character the remains of heathen vices, heathen habits, and the low standard of heathen opinion. How often have words fallen from "unclean lips," in foolish talking and jesting which were "not convenient;" how often have breaches of the seventh commandment; or malice, hatred, and all uncharitableness, shown the lurking passions which Christianity has only controlled, but not expelled. How often have the faults of the New Testament churches reappeared in the churches of India, and been strangely mixed with undoubted excellencies. But they are on the way to better things. They have quitted the swampy shores of idolatry; like the rolling hill districts among the Ghauts, they exhibit great inequalities of character, lofty virtues by depths of sinfulness; but they have only to press on amid the difficulties of their pilgrimage, and at length they will emerge upon that elevated plateau of settled virtue, which, as a Christian people, even Englishmen have attained only after eight generations of Protestant teaching and Bible influence. Well, therefore, may missionaries be patient and forbearing with those who were once heathen them-

selves, and endeavour steadfastly to employ for their benefit all the many instrumentalities now available for that end. Personal weakness will reappear. How else shall we explain the strange phenomenon of a distinguished preacher and sincere Christian yielding to the inveterate habit of stupefying himself by smoking hemp? A few testimonies to the growing improvement of the native churches will be of value.

"Our most flourishing native church," says Mr. Scott, of Galle, "is at Morotto, a place noted for its energetic and thriving artisans. Here, and in the immediate neighbourhood, we have 321 members noted for their piety, intelligence, and liberality. About four years since, they built a chapel almost entirely at their own expense; and during the last year they have done much to support their native minister, to whose labours, under God's blessing, the existence and the prosperity of his Church must be attributed. At Pelliagodde, during the last four or five years, preaching has been instrumental in raising up a number of consistent Christians, and effecting a great transformation in the habits of the people generally. Not a few of our members, for clear religious experience, consistent lives, and peaceful deaths, would do honour to the Gospel in any part of the world. Generally, however, the piety of our people, though sincere, is not over fervent or zealous. Christian knowledge varies much with the position in life of the members and the locality in which they dwell."

"There is without doubt piety in the Churches," says Mr. Allen of Colombo, "but it is not very active, not very expensive, not very aggressive. The members maintain their profession for the most part, and their conduct contrasts favourably with that of the heathen around them. They do very well under the constant superintendence of the missionary, but there is no effort on their part to go beyond their own boundaries. They do very little towards supporting the ordinances of the Gospel, beyond paying their own incidental expenses, and giving a trifle toward the salary of their minister."

"The testimony of all the brethren," says Mr. Dennis, of Nagercoil, "is more or less to the effect that our people are decidedly growing in grace. They manifest a greater regard for the Sabbath, for the house of prayer, and for private devotion. They exhibit also a far more liberal spirit than formerly. So great, indeed, do we all feel the advance to be that most of us seriously contemplate urging the people of one or two of the larger congregations to try the experiment of self-support."

On this subject, Dr. Caldwell thus writes, "I do not consider the present position of the majority of the native Christian

congregations in Tinnevely, with which I am acquainted, so satisfactory as it appears to be commonly supposed to be, with respect either to Christian knowledge or to Christian piety and character. I think, however, that there is every reason to judge hopefully of their stability, that is, of the permanence of their intention to adhere to the profession of the Christian religion. I do not think it probable that the majority of them will fall back into heathenism under any circumstances whatever. They submit to be systematically instructed in the doctrines and precepts of Christianity; they submit to a strict, perhaps a too strict system of moral discipline; they submit also, if not with pleasure, at least with patient good-nature, to large and increasing demands upon their means for the maintenance of their religious and charitable societies. All this, I think, sets the question of the stability of the native church at rest. And so long as our people continue to enjoy the benefits of Christian instruction and the means of grace, so long we have reason to hope that real Christian piety, a real knowledge of God's word and ways, and of the mysteries of salvation, and real purity and ripeness of Christian character, will make progress among them. I have noticed a marked improvement in all these particulars amongst the people of my own district during the last four years, especially connected, I think, with 'the week of prayer' at the beginning of the year, an arrangement which was suggested by the Ludiana missionaries, and which has been acted upon with excellent results in almost every missionary district of the Society for the Propagation of the Gospel in Southern India.

"Though, however, the improvement which I have observed, both amongst the native catechists and schoolmasters, and amongst the people in the congregations, is a very marked one, it is not by any means universally apparent. There are still in my opinion very few signs of spiritual life amongst the majority of our native catechists and schoolmasters, and the majority of the people of our congregations. It is very rarely the case still that one can safely rely on the perfect truthfulness of any native Christian. I have seen, however, during the last four years, amongst people who had long been members of our congregations, and amongst people who had recently been brought over from heathenism, a larger number of what have appeared to be real conversions from sin to God, accompanied by, and witnessed to by love and zeal and by a consistent life, than I ever saw during the previous sixteen years of my connexion with the Tinnevely missions. Though, therefore, there is much spiritual indifference, and many moral and social evils, still to be overcome, I 'thank God and take courage.'"

Mr. Thomas thus describes the great change which has taken place in Tinnevely, and the instruments by which it has been brought about:—

“It is now twenty-four years since I first landed in India, twenty-one of which have been spent in Tinnevely, and the greater part of this period I have had the care of Mengnanapuram district, and subsequently those of Asirvadhapuram and Sathan-kulam. Upon the review of this period I see infinite cause for gratitude, praise, and thanksgiving to the God of all grace for what it hath pleased Him to accomplish in these parts. When I first took charge, in 1838, Christianity might truly be said to be in an incipient state. The places of worship generally were mere hovels; the congregations small in number, with little or no order; and the services of the church conducted without much regard to the Prayer-book; and many of the catechists were not competent men for the work intrusted to them, but were rather guardians of the congregations, to protect them against the persecutions of the heathen around. The schools were not numerous, and many of the schoolmasters were professed heathen; nor had we a single girl attending our village schools, and it was a rare thing indeed to meet with an educated and intelligent Christian woman. But very few of the people could read, and the extent of their religious knowledge consisted in learning by rote a compendium of Christian doctrine drawn up by Mr. Rhenius. The greater part were unbaptized, and the communicants necessarily small. Now, however, not only have we a spacious and beautiful Gothic church at the central station at Mengnanapuram, capable of holding about two thousand people, but in every village, where there is even but a small congregation, excepting those, indeed, which have very recently come over, there are commodious, well-ventilated, and suitable buildings erected, neat in appearance, and all that could be wished under existing circumstances. Now the congregations are numerous, the churches are well attended, the people improved in cleanliness and order, and the services of the church are performed, where there is a catechist, with propriety and intelligence, so as to prove edifying to our people. Many bring with them their hymn-books and Bibles, so that in most places we are permitted to see what reminds us of a well-ordered congregation in England. With scarcely an exception, all the Christian children are made at present to attend our village schools, until they have acquired a facility in reading the Holy Scriptures, together with some acquaintance with arithmetic, writing, and geography.”

Mr. Tracy, speaking of the native churches in the Madura district, says: “The absence of many of our church members on

the coffee-plantations in Ceylon tends to keep the Church generally in a weak state, and to prevent the growth of the people in both knowledge and piety. But we are encouraged by the evidence given, that many strive, while away from home, to adorn the profession they have made, and to make known the truths of the Gospel to those with whom they labour. During the past year God has manifested His special presence in several of our congregations. The prevailing feeling manifested at such times has been a very deep conviction of sin,—especially the sin of misimproving the precious blessings received through the Gospel,—and the result of the work has been a more careful walk, more desire after sanctification, and more effort for the salvation of others. Divisions have been healed in the churches, deep feeling has been manifested in prayer-meetings, the spirit of benevolence has increased, and many of our helpers have gone to their work with new purposes and resolves, to devote themselves and their property to Christ as they had not before done."

"Only a few in our native churches," says Mr. Pewell of Bangalore, "are really satisfactory as to piety, the rest being feeble and defective; their weakness arising chiefly, I believe, from the frequent neglect of private and family devotions. The women and older men are, most of them, deficient in Christian knowledge; but the younger men are generally well instructed. Except in a few instances their character is not influential for much good."

"Twenty-three communicants," says the Rev. G. Hall of Madras, "have in ten years been received from heathenism into this church, several through the education of the institution. I think the present position of the piety of our native church favourable and encouraging. In addition to three public services each week, they have two prayer-meetings among themselves. Their Christian knowledge is excellent; and a great number of them are young men and women of good education, who will, we hope, one day be pastors and pastors' wives."

Writing of the Jessore churches among the villages of Bengal, Mr. Hobbs says: "Piety is in very many cases dwarfish. Christian knowledge is extremely limited, first grasping enough of the plan of mercy to be saved by it, but unacquainted with details, or with the evidence by which the divinity of Christianity is supported. Their moral character, if you except the prevalence of covetousness and a want of independence, is tolerably good. Upon the whole, in every particular, they are better than they were ten years ago. Some few are intelligent and pious, and quite an ornament to the circle in which they move."

Mr. Page, describing the Burrisal converts from different points of view, amongst other things, says :—

“You ask what these people are like *at home*. Well, look in, if you please. You will be welcomed with salaams, and by several joyful countenances. You will be made to feel that you confer an honour by your visit, instead of being told that you by your white face defile a Bengali hut! Doubtless, you will meet with people laborious or lazy, loving or quarrelsome, cleanly or dirty, neat or untidy, as all even in England are. Still, think a little. Here are facts. Women at home are no longer slaves. The privileges of social or religious life do not belong solely to their lords. Men address their neighbours' young wives by the word ‘sisters;’ the elder wives, occasionally, by a word meaning ‘eldest sister,’ implying respect; the old women by the term ‘mother;’ and, withal, there is intercommunication of a right kind. At meals, though, mostly, for lack of servants (!), the wife (as in Abraham's day) serves the husband, the two will not object to eat together. And over twice two thousand meals every day, ‘the blessing’ is asked of the God of heaven by those who, not very long back, never dreamed of any one greater or more beneficent than the gods or goddesses, or the ‘five elements.’ In hundreds of families, husband, wife, and children meet together, once (if not twice) a-day, and have ‘family worship’—that blessed ordinance of domestic life. In hundreds of homes there is the Bible, so long unknown, unseen, unpossessed; and this precious volume constitutes *the* book of the family. The oft-questioned missionary will still be asked, ‘How many *real* Christians have you got?’ ‘Really, have you *any true* Christians?’ We are, I am bold to say, not wholly unprepared for such inquiries. At the same time, I may be pardoned if I say that like questions might be asked in other lands, and among more favoured communities. Still, we can point you out some *four hundred* persons, to whom we might use the words of the apostle: ‘Ye are washed, ye are sanctified; ye are justified in the name of the Lord Jesus.’ And these four hundred men and women we would in charity hope fear God, love Jesus, and understand why they love Him who *so* loved them. It is not easy to get a complete view of them in a hurry; for they constitute fifteen different churches, each having its own teacher. But their characteristic habits or customs are alike. Every month they ‘remember’ Jesus's death in the ordinance of the Lord's Supper. They periodically hold ‘church-meetings,’ and maintain discipline among themselves, excluding the unworthy, bringing home the penitent, or encouraging the inquirer. Their law is the Bible, and the Bible *alone*. They



live, generally, in love among themselves, and in peace with all men. They are often jealous of one another, lest any one should, through temptation, bring dishonour on the name. They strive, in some degree, to bring in their heathen neighbours to a participation of their own privileges, and many a whole night have many of them sat up, or travelled from place to place, to encourage a man to cast away Hinduism and become a Christian. They are a marked people, strange, and differing. The heathen know them to be not of their own; and sometimes the heathen say of a Christian, ‘He is a *baptized Christian* : why should he do so?’

“Next, mark the *end* of some of those who were of these people. In eleven years we have had, as nearly as I can ascertain, *four hundred* deaths among us. Of many of those who have died I can testify, either from personal observation, extending to not a few cases, or from the evidence of truthful witnesses, that they have died in the faith. Take half-a-dozen from among half-a-hundred facts. A grey-headed man, whose long youth and manhood had been spent in the service of idols, desires nothing better in his last days than the consolations of the Bible; conversation of heaven and Jesus; and sees nothing more in his last moments than the Saviour of sinners extending His arms of pity towards him. A feeble, worn-out, aged woman breathes her last, talking of none but Christ! none but Christ! for He alone died for sinners! A mere lad, suddenly, in the freshness of youth, laid low, speaks in most touching sentences, as life ebbs fast, of Jesus, the friend of sinners,—nothing else. A man in the prime of manhood feels he is dying; begs that he may be taken out into the verandah of his house, be surrounded by his brethren, and helped up as he prays, and, praying, he falls into the arms of death. A young woman, reclaimed from a bazaar, having learned to read the Bible (and long she read it, poor thing!), learned, too, of Christ. When she came to die, it was nothing but this—‘Call the teacher; let him tell me of Christ! of Christ!’ A child, who had been taught to read the sacred Scriptures, in the awful agonies of spasmodic cholera raises himself up to pray to Jesus, and, in the midst of all his pains, forgets not Him who endured still infinitely more cruel agonies for man! These are but specimens, not the sole instances. Many begun Christians, and were sneered at: they ended Christians, and have been remembered.”

#### PERSECUTIONS AND DISABILITIES.

It is one of the peculiar blessings conferred on its subjects by the government of India, that they all enjoy complete religious liberty. The power of the Government is never directed against

the native religions, and the followers of those religions are not permitted openly and continuously to injure one another. Indeed, in respect to freedom of every kind, personal, social, civil, and religious, in forming their own convictions, and in carrying them out without hindrance of any kind, the subjects of the British Empire in India are not equalled, much less are they surpassed, by any nation on the Continent of Europe. They travel everywhere without passports, worship as they like, and have a free press. One code of civil and criminal law is provided for all ; and so long as they leave the rights and the property of their neighbours uninjured, all parties enjoy full liberty of movement and full protection from the evil designs of others. The Proclamation of the Queen in 1858, in respect to religious liberty, created nothing new ; it merely repeated and confirmed a liberty which had already been long enjoyed. True, the tone of the Government, and of English official society, was adverse to Christianity. The native religions were greatly feared, and they were therefore courted, conciliated, patronised, and cared for ; while it was hard to get any favour, or even the exercise of rights, for the native Christians. The "Liberty of Conscience Act," which gave them the full religious liberty which others had long enjoyed, was passed only thirteen years ago. Important acts to regulate marriage and divorce among them, though brought before the Council, have not been passed yet. Still, in all these things, great improvement has taken place. The personal tone of English society, including Government officers, towards Christianity, has wonderfully changed. It neither asks nor needs the smallest amount of Government help. It has made all its conquests hitherto without Government assistance, and it can desire only to be left in like freedom in days to come. The protection afforded by the Government is a blessing of the highest value. Indian missions are not liable to the covetous demands of some savage chief, and the rapacity or cunning of his still more savage people ; no fanatic queen can by edicts forbid their worship, or burn their holy martyrs at the stake ; and amongst all classes in India, least of all should missionaries and missionary societies ask exemption from that taxation which helps to sustain the Government by which they are protected.

All persecution in India is, therefore, confined to social life ; to the opinions, friendships, and dislikes of families and neighbours, not unfelt even in Christian England. The most frequent cases of social annoyance and punishment, amounting at times to severe agony, arise from exclusion from caste ; that is, from the expulsion of converts, on caste grounds, from the families, relations, and friends, with whom they have been accustomed to live.

Striking illustrations of this social persecution have been furnished in many parts of India during the last ten years. Occasionally riots have been stirred up, a missionary's house attacked, doors and windows smashed in the uproar, and converts forcibly carried off. In other cases the heathen landholders have turned against the peasantry, and have endeavoured to terrify them from becoming Christians, by beatings and exactions, by false charges in the courts, by abductions and forcible imprisonment. The converts at Burrisal have suffered grievously from this cause, as also those in Chota Nagpore.

Apart from these more general troubles, three special cases have occurred, during recent years in India, in which attempts were made to place the native converts as a class under permanent disabilities in consequence of their religion. They arose at Palamcottah, in South Travancore, and at Ahmednuggur. Two of them sprang directly from misconceptions produced by the language of the Queen's Proclamation, which, dubious in English, became trebly difficult to understand in the native Vernaculars. In one of these cases, an attempt was made to debar the converts from the use of the public roads; in another, to prevent the Christian women from adding decent improvements to their former heathen dress; and in the third, to deprive them of the use of the public tanks and wells. The importance of the questions involved will be at once apparent, and it will be well therefore to give a brief outline of the facts, and show how these questions were finally settled.

About two miles to the west of Palamcottah stands the town of Tinnevely, with its large pagoda and bigoted Hindu population; the highroad of the province runs through the centre of both towns. The inhabitants of Tinnevely are supported to a large extent by the revenues of the temple, and the profits derived from the pilgrims that attend its festivals. It will be readily imagined that they had long looked with irritation on the progress of Christianity around them, though that irritation might be diminished by the contempt in which the Shanars as a people are held by the Brahmins, Sudras, and other members of the higher castes. Still it existed, and increased by the Proclamation, only needed an opportunity to burst into a blaze. In December 1858, an old Christian weaver, who had lived thirty years in the town of Tinnevely, suddenly died; and when Mr. Sargent was making arrangements for removing the body to Palamcottah, for interment in the mission burial-ground, he found that the heathen people of the town had determined not to permit its removal. The assistant magistrate advised that it should be carried away, not on the highroad, but through rice-fields, but

Mr. Sargent justly objected to the indignity, and resolved to inter it on the school premises in Tinnevely, close to the old man's house. Even had he agreed to the compromise, it would have availed nothing, since the unreasonable fanatics had previously resolved that it should not be removed to Palamcottah by any road at all. As it was, at the time of the burial, they gathered round the school-ground in great numbers, and raised pæans of triumph. On appeal to the judge, Mr. Sargent's claim to have the body carried along the highroad was confirmed; that road being declared the property of all classes of the Queen's subjects. Ten days after, another Christian died at the dispensary in the same town, and his friends desired that he should be buried at Palamcottah; thus the question arose again. In the interval, another magistrate, Mr. Levinge, had arrived, who, in accordance with the judge's decision, assented to the removal of the body as desired along the public road. But thousands of people gathered to prevent it: two of the native authorities sided with the mob; the magistrate, who was present, was stoned; troops were called out, who were attacked by the rioters, and in the fray six of the mob were shot dead, four died of wounds, and nineteen were wounded, who recovered. Many of the ringleaders were seized and imprisoned. The Madras Government upheld the proceedings of the magistrate and judge, insisted on the right of the Christians to use the public roads, and threw the responsibility of these calamities upon the rioters. On the anniversary of the Queen's assumption of the Indian Government, by a graceful act of clemency the rioters still in prison were liberated.

Nearly at the same time a great outbreak took place against the Christians of South Travancore. In this case, the ostensible cause of the outburst was the addition to the dress of the Christian women of articles to which the Shanars as a caste were not entitled. In the Hindu kingdom of Travancore, still ruled by its native king under English advice, there has prevailed for centuries a system of sumptuary laws, which regulate the dress to be worn by the different classes of the population. The higher castes are exceedingly tenacious of their rights, and very determined in keeping down the poor; hence the distinctions of dress have been rigidly maintained. Now, the dress of the Shanar women, when in public, according to these rules, came no higher than the waist, and left all the upper part of the person bare. Of late years, however, the Christian women naturally made innovations on this degrading custom; and adopted at least a jacket, and sometimes also a veil for the head, like respectable women in other parts of the country; and

even the heathen Shanars, from their visits to Ceylon and other places, the extension of education among them, and the example of their Christian neighbours, had taught their women to do the same.

The Sudras and Brahmins beheld these innovations with deep dislike, and not seldom sought by violence to put a stop to them. Shanar women were frequently stopped on the public roads, and had the obnoxious articles of dress torn off in the open markets. Just when they were greatly excited about the question, the Queen's Proclamation arrived, and a version of it was circulated among the high castes in Travancore calculated greatly to increase their anger. It stated that the Queen was of a different religion from the English (the East India Company); that she was angry with them for allowing missionaries to disturb the Hindu religion; and her command was, that no Hindus should become Christians. They rejoiced, therefore, that their ancient rights were fully restored; and that the low-caste people were once more to be put down; and the native minister of the Travancore Rajah issued a Government order, that the dress-customs of former days were to be strictly observed. Riots soon commenced, sanctioned by the native authorities; and for many weeks the missionaries and their converts were exposed to lawless attacks by night and by day, against which they had no protection. Seven chapels were burnt down, with portions of villages; and seven women were imprisoned for daring to dress decently. Other chapels, and the missionaries' residences, were saved only by the continued watching of the converts, who were compelled thus to defend themselves. An appeal to Lord Harris, the governor of Madras, put a stop to the riots; and the decision of the Secretary of State in London, in the matter, gave full permission for the converts to dress as modesty required.

The third case assumed a somewhat different aspect. The native church at Ahmednuggur, which was at first confined to the mission premises, gradually spread to different parts of the town; and a question arose as to how the various Christian families were to be supplied with water. In the Deccan, as throughout the Madras Presidency, the higher castes are very tenacious of their peculiar privileges, and very careful of avoiding pollution from the lower castes. Hindu purity is very closely connected with water; impurity may be contracted through water more readily than by any other means; hence the tanks, ponds, and wells, throughout the country, are divided amongst the higher and lower castes; and those used by the former are jealously guarded from the latter. Many of them are public property. In September 1859, the case of the

Ahmednuggur converts was laid before the magistrate, who at once declared that all Christians who had a right to use the public tanks before their conversion still retained it; and that he would see the exercise of that right duly protected. Notice was therefore given by the Christians to their neighbours, that henceforth they should resort like others to the public tanks. Lord Elphinstone happened to be at Ahmednuggur at the time, and privately expressed his approval of what had been done. An uproar immediately ensued; efforts were made to prevent the Christians from drawing the water, on the ground that they had lost caste and were now degraded; and a petition was presented to the magistrate and collector against their proceedings. A day or two after that officer publicly read in the court his reply to the petition; arguing that, on their own showing, "the caste of the ruler" was not to be despised but respected; that the petitioners had spoken of it with contempt; and that they wished to debar a person from the use of the public tanks, solely because he was a Christian. "It was well known," he said, "that if a Mangor Mhar (lowest castes) woman marries a Mussulman, she is allowed to use the tanks, in right of her having become a Mohammedan. Cattle, horses, donkeys, prostitutes, &c., all have access to the public tanks, and yet this common and obvious right petitioners seek to deny to a man whose high respectability they themselves dare not and cannot gainsay:" he therefore dismissed the petition.

This decision of the magistrate was fully confirmed by the Government of Bombay. The Government calls the petition of the Hindus "absurd and insulting," and tells them frankly: "You have perverted the declaration in the Queen's proclamation, which expressly states that *none* should be molested by reason of their religious faith, into an argument for molesting and insulting those who profess the same faith which the Queen not merely acknowledges, but of which she proclaims herself the Defender."

The native inhabitants all deserted the public fountains to which the Christians resorted; they also bound their priests to perform special ceremonies in presence of their idols, to bring about the discomfiture of the native Christians. Some of the prominent native Christians were singled out, and commended to the special wrath of the gods by name, but all in vain. The British Government would not change its decision; the native converts did not die; and severe fines were inflicted upon some persons who assaulted the native Christians as they visited the tanks. The matter being reported home, the Secretary of State emphatically sustained Lord Elphinstone's decision; and stated that the rule was applicable to all India. The Hindu party

ould not yield at once. At Poona, at Sattara, and other places, they struggled against it, though in vain. The native pastor, Mr. Haripunt, on removing to Sattara, was opposed in his attempt to make use of the public reservoirs; but an appeal to the magistrate confirmed his right to do so. Near Khokar, a serious riot took place, and a catechist's wife was nearly killed. Punishment, however, was prompt and severe. The two leaders of the mob were sentenced to two years' imprisonment each, with hard labour; and eleven others to one year each. Things began to settle down, and before long public opinion began to acknowledge that the Christians were in the right. The "water question" will long be remembered in the districts of the Deccan.

Thus it is "through much tribulation" that Christianity holds on its way in India. The enmity it arouses as the great destroyer of caste is very great. Nowhere in the world has its coming so strikingly fulfilled our Lord's description, as the bringer "not of peace but a sword." Personal dislike, family opposition, priestly intolerance, social enmity, public violence, are continually raised against its professors; though the measure of the trials is wonderfully restrained by God's overruling Providence, and His children have received strength to bear them. To these trials is it due, that Indian Christianity is, on the whole, in so healthy a condition. Not pampered by prosperity, it is growing up a vigorous child, pushing its way among obstacles, standing on its defence, pleading against wrong, exhibiting energy, putting forth strength, until all the powers it possesses shall be developed, and it shall grow up "to the full stature of a man in Christ." When involved in the details of existing persecutions, both missionaries and converts suffer, and are indignant at the wrong; patience and faith are needed to bear them; but the after-benefit they have conferred in strengthening the Christians, and giving the Gospel a firmer hold on the country, is undeniable. Singular has it been that the native Church should owe so much to the Proclamation of 1858. Designedly cautious, so as not to irritate the Hindus, the latter read it as on their side, and left their commentary on the country in burnt chapels, showers of stones, and insulting petitions. The official reply, thrice required, has now given a clearness of exposition to the original text, not in generalities but in details, which was at first withheld: had the text at first been clearer, the Hindus would probably have been silent. Small favour was denied to the converts at the outset, they have now received a decided recognition, and have been thrown into a position of prominence, which they never asked or hoped for.

## SPECIAL CASES OF CONVERSION OR APOSTASY.

The letters and reports of missionaries during the last ten years, in exhibiting the progress of their stations, have not confined their statements to mere generalities. In addition to clear figures, again and again, year after year, they describe individual cases in which the Gospel has been received, and has triumphed over all the obstacles by which its appeals were met. Those letters also contain faithful mention of those sad cases in which, through the power of strong temptations, or through the decay of seeming piety, men who once openly professed their faith have fallen back into lamentable apostasy. The length to which this Review has already extended sternly imposes silence on the writer in respect to this interesting topic, though, had space allowed, a large number of instances might have been given, in which the power of faith has been conspicuously shown. In some cases the Gospel has been embraced after long instruction, quiet growth of conviction, and also imperceptible processes of change. In some cases men of middle age and sober life have listened to its call; in others, very numerous, the young have heard the voice, and yielded their hearts to the Saviour. In the English institutions of the great towns, a larger number of young men, from respectable families, have made a public profession than ever before; and that profession has been made in the face of great social opposition. Had space allowed, Mr. Jenkins and Mr. Hall could have described the thrilling story of the contests, discussions, sore trials of feeling, affection, and principle, through which several of their young converts in Madras have had to pass, and of the grace given them in their hour of need. Mr. Smith, of Benares, could have told us how an old wanderer, the head of a sect, has laid aside all spiritual pride and trust in his own righteousness, to receive salvation as a gift of mercy; or how a young scholar, well versed in Sanskrit lore, has found the philosophy of India foolishness beside the wisdom of the New Testament. Mr. Hobbs could have described the strange religious history of the teacher in a Government school, who, after years of inquiry, found Christ, and is now an ordained missionary of his Church. And Mr. Ballantine could have related how, in a country station of the Deccan, a young man, well taught, long convinced, but, like hundreds, vacillating and afraid, when taken with his last illness, receiving sudden light and sudden strength, boldly confessed the error of his delays, mourned that he had been ashamed of the Saviour, called in his neighbours and friends, to avow his error and proclaim his faith, insisted that his



wife should baptize him in the name of Christ then and there, and taking bread before them, took it and ate it in remembrance of the Saviour, and dying, begged that he might be buried with the Christians, and his widow henceforth cast in her lot with them alone. These are bright spots in missionary history, and scarcely a single report of any year fails to contain one or more of them, to stir up the zeal, and encourage the faith, of Christ's workers in this "day of small things."

But missionary work in India differs nought from that of the Apostles in exhibiting "wanderers from the faith," as well as faithful and bold disciples. In individual missions such cases are not common, though in the aggregate, over the whole country, a good number may be reckoned up in the course of years. A careful reader of missionary reports will find them faithfully detailed, and cannot fail to observe how similar the missionary experience of one province is to that of another. Mr. Hislop tells of a wretched fellow, named Sayud-ud-din, a clever counterfeit, who, for some purpose that no one can explain, got baptized at Nagpore, though afterwards it appeared he had been twice baptized already. The Education Missions can tell of several, who, led by affection for home, a hard trial to the young, have gone back, often after loud professions and earnest entreaties that they might be baptized: and many missions can describe how some "who did run well" have "left their first love," have fallen before temptation into drunkenness and vice, and have ended their career in "blackness, and darkness," and dire despair. One illustration, and one only, shall be given at length. Mr. David Fenn writes from North Tinnevely: "Of apostasies in connexion with this mission, I can mention some sad instances. There was a youth, taught in an English school, the only son of his father, who joined us in the face of much opposition, and continued for two years and a half to give us every satisfaction. He was quiet and reserved; but those who had the best opportunities of knowing him, including his native Christian brethren, thought him truly pious. His father then died, and other relatives succeeded in drawing him away. The hope of getting his patrimony without molestation was one great temptation. Since his apostasy he has been leading an immoral life, and his mind has now taken a sceptical turn. No constraint of any kind has been put upon him by his heathen relatives. Again, in a village, where some twenty-five people placed themselves under instruction in connexion with Mr. Ragland, of three men who were baptized, one immediately after practised a gross fraud upon Mr. R., and from that time gradually grew worse, and at length died a heathen. He was thoroughly acquainted with Christianity.

Another of the three, though not so clever, gave every appearance of earnestness in Christianity. We baptized him. All the while he was living in sin, which, when it came fully to light, he refused to give up; and he now is an apostate. Besides these cases, I have heard of two others in the south of the district. An inspecting catechist, who had been twelve years in that position, in 1860 apostatized, in order to marry his daughter to a heathen. A head catechist, an old man, who in 1851 was almost accepted for ordination, from the time of his rejection gradually declined in piety; and in 1860, after being discovered in a disgraceful plot against the character of a young school-master, apostatized to the Church of Rome, of which his family had for generations been members."

#### NATIVE CHRISTIAN CONTRIBUTIONS.

Many years passed away in the Protestant missions of India, during which large supplies of men, money, and other materials of agency, were poured into the country from the Churches of England and America, with scarcely any recognition of the value of such service from the people whom they specially blessed. The native converts received all, took the benefit of all, used all, and did nothing in return. In too many cases they receive it all still in the same spirit, and take no share in the work which this agency is intended to accomplish. It is true that, in numerous instances, they have been asked to do nothing; the duty of themselves giving, working, feeling, and doing, like those whose zeal founded and maintains Indian Missions, has not been earnestly and continuously pressed home upon them. And with the tendencies of the country, and the fondness of the people for receiving rather than giving, it was never likely that they would of themselves begin. The various missions are not alike in this matter. Forty years ago, in the early days of the Tinnevely and Travancore Missions, Mr. Rhenius and his neighbours, with large numbers of converts around them, induced them to commence contributing toward the expenses of the work by which they were benefited. The habit has been maintained; the principle is more thoroughly adopted; the practice has extended more widely among the people; and the annual contributions have continued to increase. During the last ten years considerable progress has been made, especially in the years just gone by. The question has been pressed on missionaries in many quarters; and the converts have been taught more clearly than before that contributions cannot be always reaching them from foreign lands to maintain the religion they have embraced, and that, if they

would retain their means of grace, they must maintain them for themselves, and share in extending them to their neighbours. This is not, however, done everywhere. Whether backwardness arise from the missionaries, or from the poverty of the people, or from the fewness of converts in numerous localities, or from any other cause, certain it is that there are hundreds of congregations in which no beginning has been made.

Yet Indian converts have many reasons, both general and special, for which the constant exercise of Christian liberality should be practised. That liberality is a duty, appointed, laid down by the law of the New Testament. It is as much a duty as prayer; it is a proof and sign of their affection to the Saviour, "who, though He was rich, yet for their sakes became poor." It should be exercised specially by them, because they know what heathenism is—its hopelessness, its weakness, its degrading tendencies; and large numbers of them have been directly drawn from it. It should be exercised specially by them in compassion to the brethren, neighbours, and fellow-countrymen, who have not been drawn from it yet, but are still "in the gall of bitterness and in the bond of iniquity." Friends who have compassionated them have sent there Christian agencies, have commenced them, and are willing to help still; but the expenses of Christian worship and ordinances, the support of a native ministry, the Christian education of their children, and the evangelising of the heathen, they ought themselves to pay for. They are better able to do it now than they were ten years ago. The value of labour, the value of produce, has everywhere risen; and, while the expenses of the poor in towns have been increased, it is the agricultural population, who raise the produce, who have specially benefited by the change which townspeople deeply feel.

Perhaps missionaries have been hindered by the fact that the great contrast between the general poverty of the few converts, and the large supplies of money drawn with such ease from Europe, is calculated to discourage them, and make them feel that their own gifts are worthless trifles. They are few, it is true, in many stations, and they are often poor. Nevertheless, it is a duty. The poorest paid heavily to idolatry; and, if the duty is neglected when they are few, they show no readiness to perform it when they are many; while some Churches, which began to give when small, now contribute sums which may be fairly reckoned large. In India would be seen, in a clear and most encouraging form, the advantage of systematic beneficence. It is only by the systematic gathering of a fair proportion of their earnings that the native Christians can secure the funds necessary for the maintenance of their worship. And it is only as certain

expenses are pressed upon them—the repairs of chapels, school-fees for their children, the support of their poor, with all the incidentals expended in the maintenance of Church ordinances—that they will learn, by degrees, to fulfil their duty, and by hearty co-operation to bear all the pleasant burden which their profession of the Gospel lays upon them. As they increase in number there is no reason why they should not support their own ministry entirely, and, beside it, spread the Gospel among their neighbours. With these views the writer would express his cordial assent to the following opinion of Mr. Spratt, one of the Tinnevely Missionaries:—

“Until we beget in our Christian people some degree of intellectual independence, we shall never see them undertaking independent responsibility as regards the Christian Church established amongst them. It is my settled conviction that the time is more than come when we should begin to take from under the people that system of props and supports by which they have been so long upheld, to the crippling of their own energies. They need, not only to have pressed home on their attention their duties to themselves, and to that Gospel which has been introduced amongst them, but the time is come when they should be gently, yet firmly and judiciously, led to undertake positive and defined responsibilities—when they should be made to undertake part of the burden of maintaining Christianity among them. I think there are facts enough before us to show that, in proportion as we have thrown the people back upon themselves, in such proportions have they awoken to their duties, and manfully met them. The yearly contributions by native Christians to various charitable objects are very respectable and very creditable. It is a fact worthy of note, that at the last anniversary of the Native Missionary Association, there was a balance in hand of 2000 rupees and this is only one Society. What I think we ought to aim at now is, to give a form and direction to native contributions, which would serve to keep ever present before their minds that we are eagerly looking forward to the time when they shall be able to take on themselves the support of their own Church. Doubtless the time is not near when the Christians of this province can be left to themselves; but if we never make a beginning, we shall never reach the consummation. A beginning is being made, and our first attempts are encouraging. I rejoice in the knowledge that a large majority of those engaged in the work in Tinnevely not only adopt, as a principle, that native Christians must be taught to rely more upon themselves, but are watching for every opportunity of judiciously carrying out the principle.”

Feeling strongly on this point, the compiler of these facts

oured to gather special information on the position which position of native contributions holds at the present time of the native Churches, and made it both a distinct item in the Statistical Tables, and the ground of separate inquiries. In many cases, replies have been received of a most satisfactory kind, yet in a vast number of others a painful silence has been preserved, and no information on the subject has been received at all. It is known that, in some of these cases, contributions have been given, which have not been reported; but in the majority, it is feared, with good reason, that nothing has been done.

The list of Churches and missions which are silent on this point is lamentably large, and includes stations which are now many years old, and have a large number of professing communicants. Besides small and new stations, it includes the follow-

	Communicants.	Native Christians.
Church Mission: Calcutta . . . .	120	492
East Mission: Intally . . . . .	41	70
Propagation Society: South of Calcutta . .	1284	3977
Easton Mission: ditto . . . . .	74	641
Propagation Society: Hourah . . . . .	116	265
Madras . . . . .	64	110
Madras: Church Mission . . . . .	30	250
Madras: Church Missions . . . . .	313	3719
Madras: Churches . . . . .	175	500
Madras: Churches . . . . .	447	3100
Madras: Baptist Mission . . . . .	107	205
Madras: Church Mission . . . . .	30	261
Madras: Berlin Mission . . . . .	25	70
Madras: Missions . . . . .	431	1123
Madras, Sagra: Church Mission . . . . .	66	282
Madras: Mission: Mirzapore . . . . .	22	118
Madras: . . . . .	93	242
Madras and Meerut: Church Missionary Soc. .	240	1243
Madras and Bombay: ditto . . . . .	121	456
Madras and Bombay: Free Church . . . . .	131	242
Madras, Madras: Propagation Society . .	124	622
Madras, Pettah: Wesleyan Mission . . . . .	61	100
Madras, Mysore: Church Mission . . . . .	210	447
Madras, Mysore: Church Missions . . . . .	4134	5119
Madras, Mysore: London Missions . . . . .	62	1486
Madras, Mysore: Basle Missions . . . . .	1420	2857

the most striking, and, I think, the least cheering feature of the position," says Mr. Vaughan, of his village station near Madras, "is the large outlay of mission money on so small a

mission, while the bare idea of contributing a single pice towards the expenses seems never yet to have entered the head of any one at the station. Like the horseleech, they are incessantly crying, 'Give, give,' but they seem to think it positively absurd to be asked to give anything themselves. The missionary must feed, clothe, and educate their children free of expense, must pay all the agents, must support the widows, and bear all costs of the mission, great and small. All this being done, they are satisfied, but, as might be expected, there is not the smallest desire or endeavour to spread the truth in the regions beyond."

"In the matter of self-support," says Mr. Hobbes, "the Jessore Churches have made but little progress. One church is independent at present, but whether it will permanently continue so is uncertain. In some of the churches each member subscribes a pice a month towards the support of the poor. I am not aware that anything else comes out of their earnings for religious purposes. I know this is a sad state of things to exist in churches that have had the Gospel among them for half a century; but I am not responsible for it, and secresy will not mend it, let it therefore be known."

On the other hand, our Statistical Tables show a goodly number of churches and missions in which the principles of Christian liberality have been accepted, and efforts are being successfully made to act upon them. This list is not confined exclusively to populous missions, nor does the liberality it displays appear of the same degree in all cases. In the Tinnevely Missions and in Burmah it has assumed a more definite shape, and has become more settled in its exercise than elsewhere. In a large proportion of these missions it is still new; however, a good beginning has been made, and it is hoped that during the decade now running on, all the churches will make great advance, both in the principles they adopt, and the practice by which those principles are wrought out.

From the following table, it appears that in the last year of the decade 50,000 rupees were contributed for Christian objects by native Churches and communities, which included 22,000 communicants, and at the rate of two rupees and a quarter, *i. e.* four shillings and sixpence each. It would seem that the 27,000 communicants of other churches contributed only 10,000 or 12,000 rupees in all. The Shanar converts, accustomed to give for years, stand well on the list, as do the American converts of Jaffna, and the Wesleyans of South-West Ceylon. The highest position belongs to the converts of the Free Church Mission in Calcutta, who are well off in the world, and the next to the small church of the London Society at Bhowanipore, whose members

similar circumstances. Both these churches have now a pastor, and pay half that pastor's salary, with all the ordi- expenses of worship. During his pastorate over the latter, the writer has endeavoured for a series of years to pro- systematic liberality in the cause of Christ. Reminding the ers of their great obligations, he has urged them, both by t and example, to consecrate a tenth of all their earnings to use, the rich giving more than that proportion, while the ight feel obliged to give less. Thus it was the contributions native brethren grew, increasing every year. Many cheer- dopt the principle, and faithfully carry out the practice; and y member of the church did the same, at the present time nevolent income of this little church would amount not to 70% a-year, but to more than 200%. Still more, were rule (so suitable to the general level of condition pre- among the converts) to be carried out by all churches, and small, throughout India, the relief felt by the Home es would be very great, and a sound basis be secured, not or providing the full maintenance of the means of grace the converts, but for effectively carrying them to the nding heathen.

Mission Churches.	Native Christians.	Communi- cants.	Contributions in 1861.	Average of each Commu- nicant.
			Rupees.	Rupees.
elly Missions: S.P.G.	16,667	1,792	6,760	3.77
elly Missions: C.M.S.	33,691	4,722	12,566	2.7
core: L.M.S. . .	22,688	1,284	4,936	3.85
core: C.M.S. . .	7,919	1,720	1,500	0.89
Missions . . .	6,372	1,127	1,291	1.1
nuggur . . .	955	553	673	1.2
Karens . . .	12,000	6,350	10,672	1.67
yeen ditto . . .	4,600	1,158	840	0.72
South-West: Wes- M.S. . . . .	} 4,131	1,661	5,186	3.12
missions (special) .				
Amer. B.C. . .	796	232	979	4.2
o: Bapt. M.S. . .	921	438	1,607	3.67
Ceylon: C.M.S. . .	1,100	381	500	1.3
, Madras: L.M.S. . .	2,157	136	500	3.65
own, ditto: L.M.S.	183	73	240	3.3
a, South: B.M.S. . .	100	42	122	3.0
a: L.M.S. . . .	1,200	262	200	0.8
a: L.M.S. . . .	168	45	690	15.3
a: Free Church . .	196	84	1,133	13.5
			ten months.	
Total . . . .	115,844	22,060	50,260	2.28

## VIII.—MISSIONARY EDUCATION.

	1852.						1862.					
	Vernacular.		Boarding.		Anglo-Vernacular.		Vernacular.		Boarding.		Ang Vernac	
	Schools.		Schools.		Schools.		Schools.		Schools.		Schools.	
	Boys.	Boys.	Boys.	Boys.	Boys.	Boys.	Boys.	Boys.	Boys.	Boys.	Boys.	Boys.
Bengal .	140	6,470	22	790	22	6,005	129	4,820	23	695	29	
N. West .	49	2,976	9	182	14	1,276	72	3,029	10	475	25	
Punjab & C. Prov.	12	731	1	9	8	478	32	1,369	4	89	24	
Bombay .	70	3,480	2	21	7	1,144	51	2,107	3	112	8	
Madras .	849	24,445	52	1165	41	4,286	1069	25,061	53	1185	76	
Ceylon .	227	9,402	7	247	34	1,373	209	8,226	8	164	23	
Burmah .	1347	47,504	93	2414	126	14,562	1562	44,612	101	2720	185	2
	.	.	.	.	.	.	249	3,778	7	438	8	
							1811	48,390	108	3158	193	2

Missionary education in India at the present time can hardly be regarded as in a satisfactory position. Unsettled in itself, relation to mission work undefined, inadequate to the wants of the Christian converts, still more inadequate to the overwhelming need of the heathen people of the country, it is a branch of labour which requires the most anxious care of wise and experienced men, and demands thorough consideration at their hands. During the last few years old controversies have been partially revived, their discussion has assumed new phases, new elements have been introduced, and in some cases practical measures have been adopted, which have placed mission schools upon a new basis. These controversies have not had reference only to the subject of Anglo-vernacular Schools, though they have occupied the most prominent position; it is the Vernacular schools that have been most concerned, and though the controversy respecting them has been carried on quietly, the decision is of far more vital consequence to the general interests of the country than that of the English schools. These important questions will be better understood after a brief statement of the work which is being carried on. The schools for boys, conducted by missionaries, are divided into three classes,—Vernacular day schools, Boarding-schools, and Anglo-vernacular schools. Each of these may be described in order.



## BOYS' BOARDING AND ORPHAN SCHOOLS.

These schools have been favourite spheres of labour in certain missions for a long series of years. Though carried on upon the same plan, they derive their scholars from distinct sources. Very large schools have been supplied solely with orphans; the rest have taken the children of the native converts with the view of giving them systematic education, and constant, careful discipline. The former have abounded chiefly in the North-West Provinces and in Orissa, having been supplied from the great famine of 1838, and from the efforts of Government to save the Meriahs from sacrifice by the Khonds. During the last ten years these schools have sent forth into life a large number of grown-up scholars, and would have been nearly emptied, had not the recent deplorable famine in the North-West Provinces secured for them a large accession of orphans, thrown destitute upon the world.

By far the larger number of these schools have been founded for the better training of native Christian children; with the hope that being brought under systematic instruction, subjected to strict discipline, and removed from daily contact with those associations with heathenism in which their parents' lives are necessarily passed, they might, under God's blessing, enter in youth that path of holiness in which it was desired their whole lives should be spent; and that, in consequence of their Christian training, they might turn out a higher race of Christians, possessed of knowledge, intelligence, and character, far superior to what their parents and predecessors have attained. It was hoped, also, that from amongst them would be raised up a considerable number of well-qualified and useful agents to assist in and extend the work of the mission.

Both these objects have been in a measure realised. There can be no doubt that hundreds of Christian boys have grown up in these schools, better acquainted with the Scriptures, possessing larger general knowledge, and more fully disciplined to Christian obedience than the Christians that preceded them. They have given a new character to some missions in which personal piety and Scripture knowledge stood very low. Many individuals among them have given evidence of decided piety; and many have entered on mission work in various grades of service, as readers, school-masters, and catechists. Still greater good might have sprung from these schools, were not that good greatly counteracted by an inherent deficiency of character so often seen in this class of scholars. The majority of boys received into the

boarding-schools, whether as orphans or the children of converts, have sprung from the lower classes, and have inherited the tendencies and tone of character belonging to them, with an amount of moral stamina that could bear but a very gentle strain. Even as boys, therefore, many have exhibited a readiness to fall into degrading vices and sins of the most astonishing kind; and many who have attained a fair character as men have in a few years yielded to temptation, and cast off their first faith. Still as generations pass on, these classes are rising in character, and never have the boarding-schools proved so efficient, or been so blessed, as during the decade just gone by.

At the same time it has become increasingly evident that the hot-house elements of the system have produced their legitimate effect. The native Christian communities formed from the orphan schools, and largely helped from the converts' children trained in similar institutions, have proved a dependent race: deficient in manliness, in self-help, and ever ready to look to the missionary when a want or a difficulty arose. This was specially the case in the North-West Provinces, where the native Church had sprung to such a large extent from these schools; and it is a matter for congratulation and thankfulness, that in these communities the effect of the perils of the Mutiny has been to draw forth a strength from within, and to render them a far more manly and independent people than they previously were.

These boarding-schools are scattered throughout our Indian Missions, and, except in the North-West Provinces, where they were originated by a famine in 1838, it is in the large missions that they are chiefly to be found. The table above given shows that no less than thirty-seven are maintained in Bengal and Upper India, while Bombay has but three, and Ceylon, eight. The Church Mission stations in Calcutta, Burdwan, and Krishnaghur; the Serampore Mission; the Mission in Chota Nagpore; Bhagulpore and Gya; the Orissa stations of Cuttack Berhampore in Ganjam, and Balasore; all possess them. The three last contain the children saved from sacrifice among the Khonds. In the North-west they are found at several principal stations; at Benares in the Church Mission; at Goruckpore Lucknow, Bareilly, Futtehuhr, and Saharunpore. The largest school of the kind in India is at Agra, in the well-known Church Mission station at Secundra: it now contains 216 boys. There is only one in the Punjab, at Sealkote. The three schools in Bombay are the Church Mission Industrial schools at Nasik containing some East-African scholars, and the Catechist school at Ahmednuggur. In the Madras Presidency, they are not Orphan schools, but are supplied almost entirely from the communities of

converts. The principal boarding-schools are at the London Missions, of Bellary, Bangalore, and Cuddapah; in the Basle Missions at Mulki, Mangalore, and Tellicherry; at Cottayam, in North Travancore, in the Syrian Mission; and in the London Missions in South Travancore. There are sixteen such schools in Tinnevely, containing more than 300 boys, of which five schools in the Society of the Propagation of the Gospel Missions are new. There are others at Pasumalie in Madura; in Tanjore, and in Arcot. In Ceylon, the chief schools are in the Jaffna and Cotta Missions; there are seven in Burmah.

In Bengal and Ceylon, the number of scholars has much decreased below the point reached in 1852; and in Upper India they would scarcely have amounted to a hundred, had not the recent famine brought nearly 500 into several missions, and caused an entire revival of the system which had gradually been dying out. An entirely new school was founded at Bareilly. As mere boarding-schools for the improvement of the native Christian community, the tendency of recent years has been to diminish, and even to close them: unless the native converts, who send their sons, will pay something for the education they receive. For this resolve there is good reason; since undoubtedly in many cases, the kindness shown in giving a free education was received without thankfulness, and was frequently abused.

In another direction these schools have been greatly enlarged and improved. In large missions the better boys have been gathered into classes and seminaries taught with peculiar care, with a view to draw from among them well-taught agents for the service of the Mission. Of the number above given, no less than thirty-two schools, containing more than 800 scholars, have been formed into seminaries of this kind. Nearly all the boarding-schools in Burmah are conducted on this principle. The important missions in Ahmednuggur, Malabar, Upper Travancore, South Travancore, Tinnevely, Madura, and Tanjore, with the missions of all Societies in Ceylon, have each one or more schools of this high class. They are placed under wise management, and are ably taught. Placed in rural missions, with the desire to give their scholars a sound and large education without spoiling them, these institutions seldom teach English to their scholars, but give them as good an education as is available in the vernacular tongues. They are the best specimens of vernacular schools that the missions in India contain. Still they cannot be ranked as seminaries for the native ministry. Many of them take their scholars young, before their capabilities and their personal wishes indicate that sphere of life for which they are

fitted ; and only subsequent events show whether a scholar shall become reader, teacher, or catechist. They occupy, therefore, a border-land between mere schools and colleges for the training of young men. The present tendency of things is to elevate them and place them in a higher position. Some have already attained it, and only receive scholars of some age, already well taught in other boarding-schools, and showing signs of the ability and character needed in missionary agency. If well watched and improved to the utmost, year by year, from the best of them there will spring strictly theological schools, taught only in the vernacular, having at first, perhaps, but few students, but gradually sending forth a succession of well-taught pastors and missionaries, such as the rural districts need. A few such schools have been established ; but it is naturally the aim of missionaries to see one in every large circle of missions, intended directly for the education of a native ministry—a permanent institution, increasing in efficiency and usefulness as years roll by. It is hoped that all these institutions, whether taught exclusively in the Vernaculars, or educating their students in both the English and native tongues, will make such advance during the current decade as to occupy, in future statistical tables, a distinct and important place of their own.

#### ANGLO-VERNACULAR SCHOOLS AND INSTITUTIONS.

So much has been written, at different times, about this branch of missionary labour, that little need be said in this Review, beyond exhibiting the extent to which it is carried, and quoting a few of the opinions and judgments recently pronounced respecting its importance. It should, however, specially be noticed that the mission-schools in India in which a good English education is given, are not mere English schools. Probably there is not one strictly and purely English school for natives in all the Presidencies. These mission-schools are Vernacular schools also ; they teach to all their scholars, from the highest class to the lowest, the Bengali, Hindi, Mahrati, and other languages of the several provinces. In the best the classical languages, Sanskrit, and even Persian, are taught ; and it is an undoubted fact, that the vernacular education given in them is far higher than that given in purely vernacular schools, and aims at fitting students for the vernacular branch of the university examinations. Missionaries would be glad to see the attainments of their scholars more complete than they are ; but the hindrance is in the students themselves.

The number of schools and scholars of this kind in our Indian

missions has very largely increased during the last ten years. In 1852 there were, in all India and Ceylon:—schools, 126; scholars, 14,562. In January, 1862, there were,—schools, 185; scholars, 23,377. The increase has been,—schools, 59; scholars, 8815. The increase of scholars is 60 per cent. The principal increase has taken place in the North-West Provinces, in which the scholars have been more than trebled. In Bombay the increase is 56 per cent; in Madras it is nearly 60. In Ceylon the scholars have increased by one-fifth, while the schools have decreased by one-third—a sign that a better education is given than before.

In Bengal the increase has taken place at certain stations. In Calcutta the scholars have slightly decreased. But in Serampore College, at Burdwan, in the town of Krishnaghur, and at Bhagulpore, they have largely increased. At the Free Church station of Mohanad, and at Ghazeepore, they have been opened for the first time. Several of the small schools, containing less than a hundred boys, have been wisely given up. The average number of scholars in these schools throughout Bengal is 245. Only three schools contain less than a hundred boys. The Free Church Institution still stands at the head of the list, with its 1200 scholars.

In Upper India several of the older schools have largely increased the number of their scholars; as at Goruckpore, Allahabad, Futtehguhr, Agra, Ludiana, Lahore, and Nagpore. Many new schools have been established in important stations—Lawnpore, the Oude and Rohilkund Missions, Delhi, and Meerut; Amritsir, where a large school in a noble building has been established; at Peshawur, Mooltan, in Rajpootana, and at Jubbulpore, where the missions are of recent origin. In Bombay the new schools have been opened at Kurrachee and Surat; and the Free Church school at Poonah, and the Money school in Bombay, are considerably increased.

In the town of Madras the scholars have been doubled, new schools have been established by the London and Wesleyan Missions (already greatly blessed), and the older schools in the catch Missions have increased. At Bellary and Bangalore a similar increase has taken place. Three new schools have been opened in the Basle Missions, several also in Tinnevely and in the Tanjore Missions, and others in the Telugu districts, amongst which the Church Mission school at Masulipatam now occupies the principal place.

A most important change has taken place in the management of some of the Anglo-vernacular schools in the chief towns of Bengal and Madras, in the introduction of fees. This has been

done during the last few years in the Free Church Institutions in Calcutta and Chinsurah, the General Assembly's Institution in Calcutta, and in the London Institutions, both in Calcutta and Madras. The charge made in the first instance was four annas, increased after a time to eight annas. At Chinsurah the fee paid is one rupee, which is the rate for college students in the London Society's Calcutta Institution. In all these cases the change did no injury whatever to the school, while it greatly relieved the pressure on benevolent funds; indeed, in two cases it is known to have introduced a higher class of students, and improved the standing of the Institutions. A higher value has been attached to the education received, and a better tone imparted to the attendance of the scholars. How far the system has been adopted in other schools, the writer is not aware.

The position and objects of these schools have been once more the subject of controversy in some quarters, both in India and at home; but, as a rule, missionaries on the spot have taken little share in these discussions. With the exception of a few, whose opposition is strong, almost all missionaries in India recognise Anglo-vernacular schools as an important missionary agency, specially fitted to bring the Gospel home to the active and intelligent classes of the large cities and towns. None advocate their employment everywhere, without distinction of place and people. All missionaries draw a clear line of distinction between city and country missions; all allow, too, that small English schools, ill taught and little cared for, are worse than useless. It is a matter for thankfulness, therefore, that, during the last ten years, many of the smaller schools have, by care and attention, been greatly improved, and have secured a larger number of scholars.

Important testimony has recently been given to the value and usefulness of these institutions. On the general question of the bearing of English education on the work which Englishmen have to do in India, Dr. Wilson emphatically says: "The greatest blessing of a social and political character ever enjoyed by India, is found in its connexion with Great Britain, so marvellously effected in Divine Providence. A most important fruit of that connexion is the desire and attempt of hundreds and thousands of the most influential classes of the natives of India to acquire a knowledge of the English language, to fit them to have their part in the business of the state, in the promotion of commerce, in the advancement of public works directed by European enterprise, and in the enjoyment of the general blessings of civilisation. It is impossible to over-estimate the facilities thus afforded for their instruction, enlightenment, conversion, and elevation. The English language is the grand storehouse of

owledge, in literature, in science, and in religion; and if Missionaries are to have anything to do with the mind of India, as it appears developed in the most active and advancing classes of society, they cannot shun the English language in their efforts to advance the cause of Christianity, either by education, by the press, by prelection, or by public preaching. With this conviction the Mission has been deeply impressed ever since its first establishment. Year by year this conviction has been strengthened by the experience and observation of all its members, and that without either disparagement or neglect of any of the vernacular instrumentalities which can be made to bear on the advancement of our holy faith, and the grand triumph of grace and truth in India."

On the value of these schools, both directly and indirectly, in breaking up the prejudices of the educated classes, and preparing them by sound knowledge, both of the claims and truths of the scriptures, for a reception of the Gospel, Dr. Duff recently wrote: "If results of a *preparatory* kind be admitted as legitimate, I must maintain that our schools of various grades, in so peculiar a country as India, have been productive in the highest degree. What multitudinous and gigantic difficulties and hindrances have we to contend with here! Why should not an effort be made, in justice to the Church at home and labourers abroad, to realise these? Now, in beating down all such enormous preliminary obstacles, no engine has been found so effective as properly-conducted Anglo-vernacular, or English schools, especially of the higher grade.

"They tend to weaken, shatter, or destroy stereotyped and veterate national, moral, and domestic prejudices; lay bare the ranniness of caste, and expose the illimitable pretensions of a once all-potent and domineering priesthood; nullify the reputedly divine authority of Shastras, that have acted for ages with the fascination of a spell on the national mind, and annihilate their endless and egregious errors and fallacies in every department of human inquiry, undermining the popular idolatry with its abominations. In these and other ways they act *negatively*, with tremendous power, in battering down the ramparts, and clearing away the piles of rubbish which a dominant Hinduism has been arising and accumulating for 3000 years. And is all this nothing? Even the most candid missionaries, who do not themselves engage in schools, have repeatedly, and in every form, admitted the prodigious advantage of all this.

"But, *positively*, they are also *preparatory* in no ordinary degree. By the free admission of all parties, they reach and doctriunate with Christian truth the minds of thousands, not

otherwise accessible to missionary effort, diffuse among them an accurate knowledge of the Gospel plan of salvation; and sow, in their hearts, before they are indurated by the ceaseless action of an all-encompassing heathenism, the incorruptible seed of the Word of God; gaining confidence, softening hostility, conciliating and producing good-will, and creating respect for Christianity and Christian men, far and wide, through teeming masses of this vast population. And is all this nothing? The wisest and most candid missionaries, though themselves not engaged in schools, have freely and fully admitted these inestimable benefits."

"I believe," says Mr. Barton of Agra, "we *have* results to show, which are most encouraging. In the first place, we find our older scholars thoroughly acquainted with both the doctrines and precepts of Christianity, so much so, as almost to make one blush at times for our own professedly Christian countrymen. Secondly, what is far more important, we see that this knowledge does really influence their outward life and conduct; their whole moral tone is raised to a striking degree; they acquire a regard for truth and honesty, and show themselves worthy of our confidence. Some of our older scholars become so attached to us, that they prefer to remain with us as Teachers on a far lower salary than they could obtain in Government employ. Indeed, with the exception of the one point of their being still unbaptised, there is little or nothing in their outward profession to make one realise that they are not Christians. It is sometimes said by those who are opposed to giving secular education to Heathen boys in our Mission schools, that our scholars only consent to receive our Scriptural instruction as a distasteful pill in consideration of the secular education which accompanies it. Such objections as these only show how very little practical acquaintance with the work of teaching Heathen boys those persons have who make them. I have not the slightest hesitation in saying that such ideas rest on no solid foundation whatever; our Bible lesson is one of the most popular, if not the most popular lesson of the day's course of study; indeed, I often have to reprove some of my pupils for listlessness or want of attention to their secular studies, whose interest never flags during the Bible lesson. Soon after assuming the charge of the college, I was anxious to put this very opinion to a practical test, and accordingly I invited any of my first-class scholars who might like to attend to a Bible class to be held at my own house on Sunday mornings. I told them plainly beforehand that I wished them to come or not just as they felt inclined, and that my object in having it was solely to benefit those who might wish to gain a deeper acquaintance with the principles and doctrines of Christ-



nity. This class has from the first been attended by at least three-fourths of the scholars in my first class, and half of them have come most regularly."

"There can be no doubt," says Mr. Tracy, of the American Madura Mission, a strenuous advocate for vernacular preaching, that a large amount of useful knowledge is imparted to the thousands of youths assembled in these schools; and this knowledge must loosen the hold of superstition upon their minds, while all acquire, to a greater or less extent, a knowledge of that truth which is able, under the influences of the Holy Spirit, to make men wise unto salvation. Probably a large portion of the pupils could be reached in no other way. As a means of diffusing light, and preparing the way for the future reception of the Gospel in large cities, we would accord to these institutions a high character."

"We consider," says the Conference of Bengal missionaries, 'that this plan of proclaiming the Gospel has spread the knowledge of it extensively among the educated; has introduced it into respectable families not otherwise easily accessible to its influence; has prevented greatly the spread of infidelity among the young; has greatly diminished the power of the Hindu priesthood and of caste, and has also led, in not a few instances, to the actual conversion of souls."

And the general conviction of missionaries throughout India on the subject, is thus forcibly put by Mr. Kilner, of the Wesleyan Mission in Jaffna: "Education, both in English and Tamil, forms a prominent part of our plan. We are of opinion that we cannot do without it. Whether we look at the days that are to be, or at the deeds that have been, or at the effects of labour that now remain, we see evidence of the importance of this branch of our scheme. The fact is, that three-fourths of our present Church in Jaffna are those who derived their earliest religious impressions in our schools. It was my happiness, a Sabbath or two ago, to baptize two fine young men. They are members of what we call respectable (what you would call caste) families, and they promise well. Much as we believe in education, we do not thrust it into the place of direct, intelligible, earnest preaching in the vernacular. I should think that my colleagues and myself in the district, deliver weekly some sixty or seventy sermons, exhortations, or addresses. I am to advocate for planning a duel between these two modes of operation. Let them go on conjointly. Better friends never were."

To the large number of converts drawn from these Institutions during the decade, the place they have taken in the native

church, and the number of pastors and missionaries who have been ordained from among them, special reference has already been made.

### VERNACULAR DAY-SCHOOLS.

The number of schools carried on by missionaries in various parts of India in the purely vernacular tongues at first looks large. It seems at first sight an excellent thing for the enlightenment of the native converts, and for the instruction of the heathen, that our Indian missions should be carrying on nearly 2000 Vernacular schools, containing nearly 50,000 boys, and the mind rejoices that at least this large number of the future men of India are receiving a Christian education in their mother tongue. But a few moments' reflection will bring into notice the striking fact, that the number of scholars is strangely small for the large number of schools; the actual average of the whole being *twenty-seven boys* in each school. Every missionary of experience who knows these schools will soon calculate from this fact the worth of the education they give. In point of fact, and as a rule, the Vernacular schools rarely give any thing like a good education. With poor, ill-taught teachers, frequently heathen (because Christians are not to be had), these schools give a little reading, writing, and arithmetic, with catechisms, Christian hymns, a few of the historical books of Scripture, and a little general knowledge; and cannot be reckoned as contributing much to the real training, discipline, and enlightenment of their scholars' minds.

The table given above shows that during the last ten years, in India and Ceylon, the number of schools has increased; that of the scholars has decreased by nearly 3000. The principal decrease has occurred in Bengal, Bombay, and Ceylon; in the North-west and in Madras, the scholars have increased; but in the former that increase bears no proportion to the increase in the English schools. The value of education in India depends very much upon the size of a school. Other things being equal, a school containing a large number of scholars will give a better education than a school which contains a small number; the classes will be more numerous, the range of studies wider, and the books read will be of a higher character. As a fact, it is well known that the English schools give an education far superior to that of the Vernacular schools. This fact is indicated by the average number of scholars contained in each of these schools.

VERNACULAR.			ANGLO-VERNACULAR.		
	average	37 boys.	Bengal	average	245 scholars.
west, &c.	42	"	North-west	122	"
y	41	"	Bombay	223	"
	40	"	Madras	90	"
	23	"	Ceylon	72	"
h	15	"	Burmah	73	"

the average number of boys attending the Vernacular schools and as we shall see in a large number of cases the price is very poor, the masters are cheap, the books few, standard is low, and the attainments lower. But there are reasons to this state of things. There are some purely Vernacular schools which give an education worth having, an education which is really a lasting benefit to the boys on whom it is bestowed. The largest number of these better schools is found in the Presidency of India and Bengal. The following is a list of all the Vernacular schools which contain more than seventy boys:—

Schs. Boys.			Schs. Boys.		
Calcutta (C. M. S.)	3	250	Lahore	1	80
Calcutta (Pukkur)	3	226	Sealkote (American)	1	100
Calcutta (Mad)	1	80	Sealkote (Ch. Scot.)	1	80
Calcutta (Aghur town)	5	408	Surat	4	318
Calcutta (Danga)	1	80	Poonah	3	297
Calcutta (Vr)	2	145	Bombay (Ch. Scot.)	1	80
Calcutta (C. M. S.)	2	290	Madras (C. M. S.)	1	74
Calcutta (Vr)	1	72	Black Town		
Calcutta (Sh)	1	159	Guledagudda	1	87
Calcutta (Tri)	1	142	Trincomalee	1	101
Calcutta (B)	1	140	Baddagama	4	311
Calcutta (B)	2	155	Colombo (S. P. G.)	2	217
Calcutta (Hala)	2	156	Morotto	5	353
Calcutta (A)	1	88			
Calcutta (Hur)	1	117			
					52 4606

Average in each school, 89.\*

It thus appears, that out of the 1811 Vernacular Mission Schools in the Presidency of India, only fifty-two contain more than seventy boys; and these, *only two* are found among the 1069 schools of the Presidency of Bombay; only twelve among the 209 schools of the Presidency of Madras. The largest schools are the London Mission Schools at Calcutta; and the Church Mission School at Benares. On the other hand, the number of such schools, that contain twenty boys or under, is appallingly great, and puts vernacular mission education in India in a most painful light. The list is as follows:—

Calcutta—Tanjore (G. P. S.), 1 school, 233 scholars; and Vepery (G. P. S.) 100 scholars.—*Ed.*

	Schs.	Boys.		Schs.
<b>BENGAL :</b>			<b>MADRAS (continued) :</b>	
Tumlook . . . .	4	30	Nulloor . . . .	31
Bollobpore . . .	1	20	Surandei . . . .	24
Burrisal . . . .	3	60	Sivagasi . . . .	13
Chittagong . . .	1	16	Puthiamputhur .	26
Dacca . . . . .	2	12	<b>Madura District :</b>	
Jelasore . . . .	1	8	Usalamputty . .	2
Cuttack . . . . .	4	76	Tirupuvanum . .	6
<b>NORTH-WEST :</b>			Tirumungalum . .	5
Lucknow . . . . .	1	12	Sivagunga . . . .	1
Seetapore . . . .	3	51	Pulney . . . . .	2
Delhi . . . . .	1	8	Periacolum . . .	15
Kyelang . . . . .	1	12	Pasumalie . . . .	1
Jubbulpore . . .	1	20	Melur . . . . .	6
<b>BOMBAY :</b>			Mandapasalie . .	17
Bursud . . . . .	2	40	Madura . . . . .	8
Aurangabad . . .	1	19	Battalagundu . .	7
Ahmednuggur . .	5	63	<b>Tanjore Province :</b>	
„ Khokar . . . .	6	31	Tranquebar . . .	4
„ Wadale . . . .	2	20	Combaconum . . .	18
„ Rahooree . . .	2	28	Vediarpuram . . .	10
„ Seroor . . . . .	1	20	Tanjore (Leip.) .	16
Sattara . . . . .	1	17	Amiappen . . . .	3
<b>MADRAS :</b>			Erungalore . . .	9
Mulki . . . . .	4	61	Trichinopoly	
Merkara . . . . .	1	15	(Leip.) . . . . .	6
Kaity . . . . .	9	114	Salem . . . . .	1
Kannankulam . .	8	132	Cuddalore (Leip.)	1
Cottayam . . . .	23	438	Cuddapah (S. P.	
Mavelicara . . .	17	300	G.) . . . . .	32
Mundakayam . .	7	44	Cuddapah (L.	
Tiruwellu . . . .	12	199	M. S.) . . . . .	19
Mallapali . . . .	7	139	Guntoor . . . . .	4
Allepie . . . . .	13	217	Palnaud . . . . .	8
Pallam . . . . .	20	333	Rajamundry . . .	2
Trevandrum . . .	10	170	Masulipatam . .	7
<b>Tinnevely District :</b>			Bezvara . . . . .	2
Alvarneri . . . .	16	224	<b>CEYLON :</b>	
Megnanapuram . .	35	535	Chavagacherry . .	4
Asirvadhapuram .	14	183	Putlam . . . . .	1
Sathankullam . .	24	458	Manaar . . . . .	1
Pragasapuram . .	4	52	Pusallawe . . . .	1
Kadachapuram . .	11	176	Badulle . . . . .	3
Suviseshapuram .	48	581	<b>BURMAH :</b>	
Dohnavur . . . .	23	431	All Stations . . .	249
Pannivelei . . . .	34	524		
Pannikullam . . .	20	315		
			<b>Total . . . . .</b>	<b>958 1/2</b>

Average in each school, 15.

This table shows that more than half of the Vernacular day-schools—958 schools out of 1811—have less than twenty scholars each, and as a natural consequence, impart to them little education that is worth the name. Allowing that many of these schools are intended as the commencement of a better state of things; allowing that both schoolmasters and teachers are few in number and hard to be obtained; allowing that in rural districts, especially in villages, parents do not appreciate education and are unwilling to send their sons to school; allowing that the services of boys are frequently required in farm-labour; still the fact is plain that an immense number of our mission schools are very small in size, and their education of little worth.

It is also clear that a large proportion of these small schools exist among the rural native churches, and are the ordinary means of educating their children. These schools are most numerous in the Madras Presidency, where converts are most numerous; and are so in districts where the converts most abound. Nearly all the Church Missionary day-schools in Travancore and Tinnevely fall within the list; nearly all the American schools in Madura, and entirely all in Ahmednuggur; some of the Tanjore schools, some of the Basle Mission, some in Orissa, some in Krishnaghur, all in Burrisal, stand also within it. And many others not in the list stand only just outside.

Are our rural native converts getting the sound, broad Christian education which they need? For instance, in the Missions in the suburbs of Calcutta, three Missions, containing 3600 converts, have 862 boys at school, but two others, with 2345 converts, have only 217 boys; and two Missions, with 457 native Christians, have no schools at all. In all these Missions there are 6600 native Christians, and the number of girls receiving education at all is *ninety*! In Chota Nagpore, with 2400 converts, the boarding-schools contain fifty-eight boys and thirty-three girls. When the year 1861 ended there were no other schools in the Mission. In Burrisal, containing 3100 native Christians, there are sixty boys in school, and fifty-five women and girls. In the Dacca Mission, with 205 converts, twelve boys and six girls! In Jessore, with 500 converts, 154 boys are under instruction, but only seven girls. Other cases might easily be named. Out of the 213,000 native Christians in all the Indian Missions, there ought to be, at least, 90,000 Christian children at school: half boys, half of them girls. Returns are not quite clear, but in many stations a due proportion even of the boys seems not to be at school, and about girls there can be no doubt.

Several important questions underlie these facts, and in a measure account for them. Desirable and all important as sound

vernacular education is, who is to supply it? Several Missionary Societies will not pay for schools from their general funds, and merely transmit the donations of individual subscribers. They consider that the native converts ought to pay for their own schools, especially in those Missions in which they have been freely taught for many years. It is undoubtedly a fact that in numerous Missions the converts, who have received freely for a long period, seem to consider schools a right; have not learned to appreciate their value; and will rather see their children left without knowledge than pay a fair price for it. Such a state of things cannot go on; and many Societies have insisted that the converts shall do their share. It would seem that the only mode of meeting the difficulty is, that the Mission shall endeavour to provide a good teacher or staff of teachers; that the value of education should be pressed upon the people; and that some fee shall be paid by every scholar who shares the benefit of the school. Every effort also should be made to gather such a number of scholars as will ensure a good education. A few good Vernacular schools, thorough in their teaching, will be of far greater value than a large number ill taught.

These convictions have entered many minds, and efforts are being made in some localities greatly to improve the tone and character of Vernacular education. The Chota Nagpore missionaries, unable to give their converts a large number of schools for which the Mission shall pay, are endeavouring to place the system from the first on a sound basis, by providing good teachers and inducing their people to pay a good portion of the expenses of their schools. Several such schools have been planned, and one has been established during the present year. All through the Madras Presidency great efforts have been made during the past decade to secure better taught teachers than were formerly available; and defective as education still is, there is no doubt it has been improved, and that the improvement will be pushed to a higher degree.

"The statistical returns of the past year," says Dr. Caldwell, "compared with those that were published ten years ago, will illustrate the progress that has been made in education. Every missionary district of the Gospel Propagation Society in Tinnevely has now a boarding-school for boys and another for girls. Four years ago there was only one boys' boarding-school in the Mission; now there are five of this order. There are also five girls' boarding-schools, where formerly there were only four, and the number of girls in each has been considerably increased.

"Four years ago a Tinnevely Special Education Fund was established by a grant of 1000*l.* a-year from the Parent Society

for this purpose. It is owing to the help derived from this fund, that so considerable an increase has taken place in the number of our boarding-schools, the most useful, but the most expensive of all schools. By means of this grant, also, Vernacular education has been improved and extended; a complete system of school inspection has been brought into operation, and nine Anglo-vernacular schools have been established. These Anglo-vernacular schools have been established in Tuticoreen, Alvar Tinnevely, and other towns and important villages, and are intended to reach and influence the higher castes and classes in the district of country, which is included within the range of the Society's missions. As they have been in existence for about three years only, it cannot be said that the objects for which they were established have as yet been accomplished.

"Perhaps the most important advance that has been made in education in these missions, whether among Christians or heathens, has been owing to the introduction of the Government grants in aid. The pecuniary assistance obtained in this way, though only to the extent of half the amount expended by us in salaries, has proved a seasonable help; but the chief advantage of the introduction of the grants has arisen from the stimulus it has given to educational progress. The masters must obtain a certificate of efficiency, founded upon an examination intended to test both their knowledge and their teaching power, before they are entitled to the benefit of the grants in aid. This rule has produced a good effect; and a still larger amount of good has been brought about by means of the periodical examination of aided schools, by inspectors extrinsic to, and independent of, the missions. The Gospel Propagation Society has been so convinced of the advantages flowing from such examinations, that it has recently placed all its schools, whether aided or not, under Government inspection."

"We have many difficulties in the way of progress," says Mr. Tracy. "The smallness of our congregations, their scattered condition, and the deep poverty of the mass of our native Christians, are great hindrances in our way; but I trust that, in due season, we shall be able to overcome them."

"The character of our Tamil Schools," says Mr. Pargiter of Jaffna, "has been considerably improved by the appointment of trained masters, and a better series of books. English education has, within the past ten years, advanced a hundred per cent, and more attention has been paid to female education, from the conviction that, in the evangelisation of India, it occupies a most important place. We are most anxious that the children of our Christians, who are converts from heathenism, should have their

minds set quite free from the polluting influence of their old system. We wish, therefore, to extend this branch of our missionary labour as far as possible."

"We have no wish," says Mr. Ballantine, "to go back to the system of schools with heathen teachers and of English schools, which we had previous to 1851, as we think that our present system is by far the most promising. We have now twenty-four Vernacular schools in different places of the Zillah, all taught by Christian teachers, and containing 275 scholars. Many conversions take place in these schools; whereas in our former system of schools, with heathen teachers, not one scholar was known to have been converted. One of our brethren reports this year, that half the members in one of his churches were converted in his school, and this is one of his out-stations."

Of the Christian schools in Krishnaghur, Mr. Lincke says:—

"The education and training of the *children of our Native Christians* in our Vernacular schools cannot but have done good, and is most certainly doing good still. It is, no doubt, a very great pity, and a subject of much sorrow, that many of those brought up in these schools show so little fruit in after-life, some not the tenth part of what they might show and ought to show. Such is specially, also, the case with the girls, many of whom have, from their very infancy to the day of their marriage, been in our schools.

"I could wish it was the law of the land, like in Germany, that every child *must* be sent to school during the period specified by that law. From the absence of such a law we have often the greatest difficulty to get the parents to send their children to school. We do all we can; but, notwithstanding, cannot get them all, specially boys, who are taken, when still quite young, either to tend cattle, or to watch the crops from being injured or destroyed by the beasts of the field or the fowls of the air: so it happens, that up to this day, many of our young people are growing up as ignorant as their poor and benighted parents."

Of one important principle of school-economy, Mr. Vaughan of the Calcutta Church Mission gives the following lively illustration, which deserves careful perusal:—

"The principle of supporting none but orphans has been steadily adhered to throughout the year. In every case where a child has a father he must receive his clothes from home, and if he eat in the school, a monthly payment for food has to be made in proportion to the income of the father. In several cases a sort of composition is agreed on, by which the child receives everything from the school for a larger payment. I cannot help looking back to the first attempt at introducing the pay-system



with peculiar satisfaction. At that time the mere mention of the thing was regarded as an outrage on all the principles of Missionary justice and propriety; the bare suggestion that a Christian father ought to provide for the children whom God had given him, was scouted as utterly heterodox by the majority of our Christians. 'Are you not the ma-bap?' was the reply; 'and were not we, and our fathers before us, fed and clothed? What new doctrine is this which is brought to our ears?' One man, finding his pleadings unavailing, tried the effect of a fiery epistle, in which he respectfully informed me that I was a wolf in sheep's clothing, bent upon devouring the poor little lambkins, instead of protecting them; and that if I did not in quick time abandon my project, a report to that effect should go up to the committee.

"Such was the state of feeling at the inauguration of the principle. It is, thank God! very different now. A long time has passed away since I heard the slightest murmur of discontent; and I am persuaded that not only is the rule acquiesced in as a thing that cannot be helped, but that gradually the people are coming to see and feel it a right and proper thing too. I feel strongly that too much stress cannot be laid upon the importance of making our Christians bear their own burdens, not only with respect to the Schools, but throughout the general machinery of our Missions. Never shall we have a healthy, vigorous Christianity until that is the case."

#### UNIVERSITIES IN INDIA.

During the past decade, the three Universities of Calcutta, Madras, and Bombay, have been established, in accordance with the Education Despatch of 1854. A committee, appointed in Calcutta by the Governor-general, and consisting of the principal officers of Government, members of the Educational Department, and five missionaries, sat for several months to devise a general scheme for their Government; and in the course of 1857 all three were duly commenced. In all three Presidencies, several missionaries engaged in education were placed as Fellows on the Senate, as representatives of the Institutions they instructed, and of the share contributed by missionary societies towards the education of the people at large. Following the plan of the University of London, the three Indian Universities have been constituted Examining Boards, to test the education and knowledge of those trained in the country, by certain standards, and confer upon them various degrees. These degrees are given in Arts, Law, Medicine, and Civil Engineering. In Bengal, the standard of attainment both in general and professional studies,

has been fixed high, so as to make degrees objects of real value. In the branch of arts, in addition to literature (in two languages) and mathematics, considerable knowledge of history (including the history of the Jews), of logic, and of mental and moral philosophy, are required for the B.A. degree. The degree of M.A. can be taken, not in three branches, as in London, but in five: in languages, mathematics, general science, history (with political philosophy, political economy, and ethnology), and the moral sciences. In the last case, five subjects are fixed, of which natural theology is one; and amongst a small range of subjects given for the sixth, a Christian student is able if he likes, to select Christian evidences, as contained in *Butler's Analogy* and *Paley's Evidences*. In Bengal, the presence of missionaries on the Senate, with that of the bishop and archdeacon of the diocese, has done much to keep the university as the property of all the educators of the Presidency, and to prevent its becoming simply the instrument and exponent of the system of Government education. The influence of the university on education generally has been most excellent. The Senate have year by year taken, both in poetry and prose literature, selections from English writers, not only unobjectionable in morals, but of good taste, and of an elevating tendency. These selections are annually published. The university is most popular with the natives, who are everywhere anxious to attain its honours. The works published by the Senate have thus become the great guides and standards of Anglo-vernacular education in all schools, even those taught by natives themselves, and are producing an excellent effect. Missionary institutions and schools, while accepting these books on certain points, of course superadd directly Christian instruction, and give a Christian tone to all branches of knowledge they take up. And in regard to their scholars and students, even with the fees now charged, their position in the university has decidedly increased their numbers, and given them students of a more earnest tone of mind. For these successful efforts to make the regulations of the university both favourable to missionary schools and beneficial to education throughout the Presidency, much is owing to the laborious zeal of the Bishop of Calcutta and Dr. Duff.

At the close of 1861, 1260 students had passed the Entrance Examination (out of 2928 candidates); 155 had passed at Madras (out of 308); and 74 in Bombay (out of 254). There were about 60 B.A.s in Calcutta, and 30 in Madras; and in Calcutta about thirty students had obtained the degree of B.L. No native student has yet obtained an M.A.

## EDUCATION IN GENERAL: GOVERNMENT EDUCATION.

The appalling ignorance of the native population of India at large has often been the subject of inquiry and the theme of eloquent appeals to benevolent hearts. A few facts to illustrate it will show, on the one hand, the value of good missionary schools, and on the other how inadequate is the present number of such schools to meet the overwhelming need of the people. In one of his recent earnest appeals on the subject of education in Bengal and Behar, Dr. Duff says: "Looking at the authoritative numerical tables, with which Mr. Adam has supplied us; and bearing in mind that under the term 'instructed' are included all that have obtained *any kind or degree of instruction*, however humble, including even those who can merely *decipher writing or sign their names* (and often even that very imperfectly), we deduce this generalised result, that in Burdwan the most highly cultured of the *specimen* districts visited, only 16 per cent of the teachable or school-going juvenile population do actually receive any kind or degree of instruction; and in Tihût, the least cultured district visited, only 2½ per cent receive any kind or degree of instruction; while the *aggregate average* for all the districts visited is no more than 7½ per cent, leaving 92½ out of every hundred children of the teachable age *wholly destitute of all kinds and degrees of instruction whatsoever!* and taking this as a fair, legitimate, and inductively established average for all Bengal and Behar, with their many millions, how fearful, how utterly appalling the aggregate amount of educational destitution! Hence there are, as we have already seen, in these two provinces, upwards of *six and a half millions* of the school-going age; and hence of these, only 7½ in 100 receive instruction of any kind, it must follow that only *half a million* receive any kind of instruction; leaving *six millions* of children capable of receiving school instruction, wholly uneducated! That is, a number of school-going children in the provinces of Bengal and Behar alone, wholly uneducated, *greatly more than double the aggregate of the entire population of Scotland, including men, women, and children!*"

Mr. Bowen of Bombay, writing to the Religious Tract Society, shows that the number of persons in that Presidency able to read can only amount to 2½ per cent of the population; that in Nagpore, it amounts to only 1 per cent; and, that in hundreds of villages, there is good ground for believing that not a single person can read at all.

Mr. Reid, the able Director of Public Instruction in the North West Provinces, in his report on education for 1859 and 1860, as given information regarding those provinces similar to that which Mr. Adam presented to Lord W. Bentinck for Bengal,

and perhaps even more complete. By careful inquiry, he ascertained the number of scholars attending school in that year, in parts of the country. The number was as follows:—

Missionary Schools . . . .	37	4,168 scholars.
Government Anglo-vernacular Colleges and Schools . . . .	8	1,758 "
Tahsili Schools (all Vernacular) . . . .	257	15,109 "
Halkabandi Schools (aided and inspected) . . . .	2,670	63,821 "
Common Native Schools . . . .	6,649	66,256 "
<hr/>		
Total Schools . . . .	9,621	151,112 "

In these provinces, as at present arranged, there live, according to the census of 1854, 28,045,000 people. According to European statisticians eleven-thirtieths of this population should be under fourteen years of age. And as the school-going age in India commences at five years of age, one half of the juvenile population should be at school. That is, out of this population of 10,000,000 (in round numbers) are under fourteen; and of these children half should be at school, *i.e.* 5,000,000; 2,500,000 boys, and the same number of girls. Mr. Reid's calculations show that instead of 2,500,000, there were only 151,112 receiving any kind of education, or *six per cent* of the whole. Where 100 boys ought to have been at school, there were only six. Of girls, instead of 2,500,000 at school, there were just 1800. In point of fact, however, only *three boys and a girl* in every 100 were getting any education worth the name!

The number of scholars and students under education in India, so far as known, is as follows. The missionary figures have been already given; those of the Government schools taken from the latest administration reports, and in all cases one are those of 1860–61:—

#### ANGLO-VERNACULAR EDUCATION.

	Missionary.		Government.		Aided.*	
Bengal . . . .	29	7,119	61	8,851	132	12,2
North-West . . . .	25	3,158	8	1,760		
Punjab . . . .	24	2,820	30	3,164		
Bombay . . . .	8	1,787	29	3,704		
Madras . . . .	76	8,636	78	4,033		
Ceylon . . . .	23	1,657	63	3,428		
Burmah . . . .	8	586	2	136		
	193	23,963	271	25,076	132	12,2

Total: Schools, 596; scholars, 61,260.

\* All aided missionary schools have been deducted from this item in both columns of schools.

## VERNACULAR SCHOOLS.

	Missionary.		Government.		Aided, &c.*	
Bengal . . .	152	5,515	164	8,952	443	19,235
North-West . .	82	3,504	271	16,590	{ 3,086	84,723
Punjab . . .	36	1,458	1820	40,666	{ 6,435	65,112
Bombay . . .	54	2,219	606	31,655	*	*
Madras . . .	1122	26,246	156	5,383	74	5,050
Ceylon . . .	217	8,390	43	2,379	113	3,298
Burmah . . .	256	4,216	*	*	27	1,658
	1919	51,548	3111	105,625	*	*
					10,178	179,076

Total : Schools, 15,208 ; scholars, 336,249.

It appears from these tables that in all India, so far as known, the number of scholars enjoying the advantages of an Anglo-vernacular education amounts to 61,260. Allowing for the numerous native schools of the great towns, which receive no grants, the whole number may be fairly set down at 70,000. The number of scholars receiving a tolerable, in some cases a good vernacular education amounts (deducting the 65,112 of the North-West common village schools) to 271,137; and thus in our Indian empire, where sixteen millions of boys ought to be at school, the entire number of boys and young men obtaining any education, of any grade, that is worth the name, may be reckoned in round numbers at 350,000. Including 65,112 scholars known to be registered in the common native schools of the North-West, and 91,000 more in those of Bombay; estimating Bengali village schools at Mr. Adams' rate, and giving 80,000 scholars to those of Madras, it is probable that there are some 650,000 boys more receiving the poor and almost worthless elements of knowledge, which these indigenous schools, taught by ignorant, untrained masters, have been accustomed to give. These last may help to swell the number of boys at school in India to a million, but it is only on the 350,000 that any friend of enlightenment can look with pleasure.

Simple village education in Burmah differs altogether from that in India. Col. Phayre, in one of his recent reports, states: "Indigenous schools are spread most plentifully throughout the whole of the provinces. Every Buddhist monastery contains a school, and it is a very rare thing to find a Burmese who cannot read and write his own language." In confirmation of this state-

\* All aided missionary schools have been deducted from this item in both classes of schools.

ment, it may be noticed that in the Pegu gaols 66 per cent of the Burman prisoners could either read or write Burman, or both; 25 per cent of the Karen prisoners, the same; and 58 per cent of the Chinese.

**NORMAL SCHOOLS.**—The value of training Institutions for the production of well-taught and competent school teachers, has been increasingly felt of late years, and during the past decade great efforts have been made both by the Government authorities and by missionaries to secure them. Nearly thirty of the missionary Institutions, called Seminaries, or preparandi schools, contribute more or less to the education of school teachers as well as of vernacular preachers, and continue to increase the improvement and elevation of the teaching staff year by year. Some of these Seminaries, like those at Palamcottah, Sawyerpuram, Nagercoil, Cottayam, VEDIARPURAM, Mangalore, and Madura, have proved an especial blessing to the large missions of which they form a part. No return is anywhere given of the number of teachers sent forth in recent years. The Burmah Missions contain seven such training schools. It is probable that from these Institutions Normal schools, strictly so called, will gradually spring up. It was hoped that the Christian Vernacular Education Society for India would have done much for this special object; but hitherto, except in assisting to supply country schools with good school-books, that Society has greatly disappointed the expectations of its Indian friends.

Meanwhile the Directors of Government education are establishing Normal schools in all the Presidencies. In the North-West there are three such schools at Agra, Meerut, and Benares, which last year sent out 565 teachers. The Punjab has eight, which last year gave certificates of proficiency to 273 teachers. Madras has seven, but the number of teachers is not stated. Bengal and Ceylon are also silent on the subject.

#### GOVERNMENT EXPENDITURE.—GRANTS IN AID.

The cost of mission schools is, in so large a proportion of cases, mixed up with the other expenses of the mission, that it is quite impossible to give even an approximate statement of its amount. But the statements of Government expenditure for education are clearly given. That expenditure in 1861 was as follows:—

Bengal . . .	£105,142	Madras . . .	£49,351
North-West. .	50,206	Bombay ('60) .	38,089
Punjab . . .	41,851	Ceylon . . .	13,365
Total . . .			£298,004.

The total sum paid for grants in aid amounted to 18,805*l*. Of this sum, various mission-schools in the different Presidencies received about 6500*l*. In the Punjab, 2160*l*.; North-West, 1665*l*.; Madras, 2300*l*. The American and Church Mission Schools in the Punjab, and the mission-schools in Tanjore and Tinnevely, received the largest portion of these grants. Little is given in Bengal, and nothing at all in Bombay and Ceylon. In the last two dependencies the directors and committees of public instruction are fanatically opposed to mission-schools; and the Director in Bombay, in describing his satisfaction that these institutions received nothing at his hands, cannot refrain from insulting the schools to which, unhappily for his own equanimity, he is compelled to refer.

It is right to add that public opinion among the European communities in India respecting grants in aid of education occupies a very different position to what it does in England; and that the whole matter is regarded from a very different point of view. No class of persons, official or unofficial, seems to hold it as a principle that the Government is bound to be the permanent educator of the people. So many lessons of the value of self-help have been taught in India as elsewhere, that constant efforts are made to stir up the people to seek education, and to secure it for their children. But the present state of things is but a preparation for better things hereafter: and, just as the Government in the present poverty of the country, takes the lead in making roads, whether of rail or stone, in establishing dispensaries, and supplying educated native doctors; until experience in municipal management (already commenced), greater wealth, and greater intelligence, shall enable the people to do these things for themselves: so in the present appalling dearth of knowledge, the Government came forward to establish Colleges and Schools, and by providing models (as they thought) and preparing the way, affording facilities for education, and giving grants to those willing to help it onward, it secures that something useful shall be maintained until the people, appreciating sound knowledge at its true worth, shall maintain its institutions entirely themselves. The ultimate end is very far distant; but the principle still is here. Many in Indian society regard these things as temporary helps for an initiatory stage of things. Amongst the officers of Government engaged in education, two of the most able Directors of Public Instruction the department has ever had, Mr. Reid in the North-West, and Mr. Gordon Young in Bengal, have strongly urged that in time, indeed before very long, the Government should retire altogether from direct instruction, give all its Schools and Colleges into private

hands, and confine its help in education entirely to grants-in-aid. It is the logical conclusion to their argument, that when education advances still farther, and the people support it well, those grants shall be entirely withdrawn from English schools as unnecessary—and (perhaps ages hence) from all Vernacular schools likewise.

### FEMALE EDUCATION.

Presidency.	Missionary Schools.				Government, &c., Day-schools.	
	Day-schools.		Boarding-Schools.			
	Schools.	Schs.	Schools.	Schs.	Schools.	Schs.
Bengal . . . .	40	1,031	25	946	16	395
North-west . . . .	34	694	10	595	15	260
Punjab . . . .	10	185	5	124	38	812
Bombay . . . .	26	1,157	6	269	{ 8	1078
					{ [private.]	
Madras . . . .	151	8,988	63	2019	..	
Ceylon . . . .	110	3,844	5	145	20	882
Burmah . . . .	2	963	3	103	..	
	373	16,862	117	4201	97	3427

One of the most satisfactory portions of Missionary education is found in the boarding-schools for girls. There have never been two opinions among Missionaries as to their great value in the present condition of our native Churches. The women have needed raising far more than the men; and valuable as boarding-school training has been to boys, it has been far more beneficial to the Christian girls. In the case of boys it has been frequently abused; parents seeking it only that their sons might get better situations in the world; but with girls, whose proper sphere is home, the object has always been to train them to be good women, good wives and mothers; and from the best to secure such wives for the native preachers and teachers, whom the Church has gradually produced. During the decade the number of girls has increased from 2779 to 4201. This increase has been great in the North-West and Punjab, chiefly in the collection of orphans from the recent famine. In other parts of India it has taken place in missions generally. Every Presidency has a larger number than before. In Tinnevely and Travancore great attention has been paid to these schools, and that with great and increasing benefit to the churches with which they are connected. In all parts of India where there are native converts



these schools richly deserve the support so kindly accorded to them by Christian ladies and families at home. The following brief description of Mrs. Rice's excellent school at Bangalore is applicable to a hundred others:—"The design of the school is to train up suitable wives for our native converts, and this object has been already, in a good degree realised, in those who have passed through the school in former years. Several of these have been respectably married to catechists, school-teachers, and private members of the Church, both here and at other stations. Most of them have fulfilled reasonable expectations, as to their general character and conduct. All are superior in knowledge to the mass of their countrywomen; some are sincerely pious, and a few are useful auxiliaries in conducting female schools among the heathen. If to these, we add such as have departed in the faith and hope of the Gospel, one of whom, in particular, taken away in very early life, was a peculiarly devoted and promising girl, one cannot but feel that the labour bestowed on this school has not been in vain."

The progress made in the Missionary Day-Schools is even more encouraging. During the decade increased attention has been paid to their instruction, and efforts have been made to extend their usefulness. The scholars have increased from 11,519 to 15,900, and the schools from 347 to 371. The increase indeed is from 300 to 371, from the fact that in 1852 the number of day-schools in Madras was overstated. The increase of scholars in Bengal is from 669 to 1031; in Upper India, from 242 to 879; in Madras, from 6639 to 8988; and in Ceylon from 2747 to 3844. The Bombay scholars are somewhat fewer than before.

A decided improvement also has taken place in the character and tone of the schools. In former years it was a common thing to pay Hindu girls with money and clothes to induce them to attend school; the girls were of a common class; they learned little, and were early removed from school (except in Madras, where they were permitted to remain to a higher age). But public opinion has greatly advanced among the educated classes of the community on the subject of female education, and in the great towns where these classes most abound and have most influence, the girls attending school have both increased in numbers and have been of a higher rank. Thus for some time past Mrs. Smith of Sagra has had under her instruction three schools, with 150 girls from most respectable families in the city of Benares. The Free Church Mission in Bengal has had in the country stations eleven schools with 275 girls, and in Calcutta Dr. Duff has opened two schools, containing 156 girls from educated families. In Bombay

and Poonah there are nineteen day-schools, with 987 girls in the two Scotch Missions, and that of the Church Missionary Society. In the town of Madras the subject has made a mighty advance during the last few years; and now the various missions have under daily teaching twenty-three schools, containing 1864 girls, chiefly in the two Scotch Missions. Here, instead of receiving money for their attendance, the girls have begun to pay fees. Their education is broad, and the attainments of some of these girls are most astonishing. In Ceylon the Church Mission has paid great attention to day-schools, as well for the heathen as the children of the Christian converts; and in their three Singhalese stations have maintained thirty-five schools with 1306 girls. On the other hand, it should be said that many of the girls' schools are small, have poor teachers, give little education, and are unsatisfactory. The early marriage of girls amongst Hindus and uncivilised Christians is the greatest drawback to the efficient maintenance of this class of schools.

Of the whole number of day-schools, it is believed that 150 schools, containing nearly 9000 girls, are maintained for the children of native converts, especially in the rural districts. So that, with the scholars of the boarding-schools, 13,000 native Christian girls are under instruction of some kind.

The number of heathen girls taught in missionary day-schools is about 8000.

For most efficient help in the maintenance of these schools, both among Christians and heathen, thanks are justly due to the Ladies' Societies of London, Edinburgh, and Geneva, which make this work their special aim. The Government system has done little for female education, circumstances and the state of public opinion having been against it. But recently favourable opportunities have occurred in certain localities, and such schools have been opened. In the Punjab one officer has secured the establishment of thirty-eight schools, with 812 scholars in his district. In Agra, an active teacher of the college has secured the opening of eleven schools among the Jâts, with 205 girls, taught chiefly by connexions of his own, whom he has trained. In Bombay, both among Hindus and Parsees, educated native gentlemen have set schools going, which they partly instruct, for which they pay, and which contain more than a thousand girls. All these things show that the tide has turned; among the educated communities the days in which ignorance was defended are passed; and henceforth Female Education has a great career among the long-despised women of India. Of the vast amount of work to be performed some idea may be learned from the fact that while in all India *sixteen millions of girls* might be under educational training, *not thirty thousand* are at school!

And yet for the middle and upper classes, it is almost certain that the system of public schools is unsuitable. It breaks far too obtrusively into the privacy in which Hindu households have been shrouded: it brings the girls of native families into too conspicuous a position. Hence, again and again, have native gentlemen shrunk from committing their daughters to a school like Mr. Bethune's. And it seems probable that for these classes a quiet system of home education, in which instruction is carried to them, will prove more suitable to their position and their wants. With this conviction, some years ago Messrs. Smith and Fordyce of the Free Church Mission in Calcutta, endeavoured to set on foot Zenana schools: and a committee of ladies in London and Calcutta at great expense set on foot the Normal School to provide for it suitable governesses. Though based on a sound principle, the effort proved somewhat premature. But public opinion was advancing: the educated men in Calcutta were daily growing a stronger body, while the old school were passing away; large numbers began teaching their wives, boys at school began teaching their sisters, and at the present time, in almost every considerable family in the city, it will be found that one or more of the ladies are able to read. The way in which this wish of educated gentlemen works is well illustrated by Mr. Taylor of Guzerat: "A Nagar Brahmin," he says, "a caste corresponding to the Kulin of Bengal, was the Munsuf, or native judge of the district in which I laboured. He had received the benefit of a fair English education. He felt the disadvantage and evil of ignorance in his family. With very commendable zeal he set himself to instruct his wife and daughter. The latter was also occasionally sent to our school, where she associated with Christian children, and some who were of very low caste. (We allow of no caste distinctions in our schools; high and low are admitted on equal terms, and are all instructed together.) Among other things the girls are taught needle and fancy-work. A report of this latter was carried by one Brahminical pupil to her mother, who sent a polite message requesting one of the girls to be sent to her house, who might teach her to do crotchet work. As it was not desirable needlessly to offend prejudices, should they exist, the lady was informed that the girl who understood the work best was one of the lowest caste, and we were willing to send her in case her services should be acceptable. 'By all means send her,' was the reply. This created a little excitement in the town, as the young person we sent was well known, and had a number of relations and friends in the place. A remonstrance from the Brahmins was sent up to the judge's wife. She was, however, firm in her resolve, and replied to the ob-

jections in so decided a manner as to prevent all further interference."

The late Mrs. Mullens had long desired to devote her time and efforts entirely to this plan of female education, but before her visit to England in 1858, had been unable to find opportunity to do more than establish two girls' schools, containing about fifty girls in the houses of native gentlemen. On her return from England in December 1860, she found that (as on many other questions) native public opinion had greatly advanced on female education since the Mutiny; and as her friend, Mrs. Sale, was leaving for England, she offered to instruct the ladies of two native houses, which Mrs. Sale had been accustomed to visit. The offer was received by all parties with pleasure; and before long a third family was added in the neighbourhood of the other two. Thus commenced her labours in the sphere she had long coveted, the ZENANA MISSION. Making arrangements for her boarding-school, she prepared to give her entire time to this important work, believing that in her perfect command of Bengali and her long experience in teaching, the Master had given her valuable qualifications, especially suited to its accomplishment. A new effort was made in the neighbourhood of her own residence, and two houses were opened to her there. Very soon letters arrived from native gentlemen near, asking for her services; and as the matter grew, she was able to settle terms respecting books to be read, and a proportion of expenses to be paid. No parade was made about the work; it was scarcely talked of; all was managed with the quietness and silence befitting the position in which such work is placed. And before many months had passed, she had under visitation and instruction eight Zenanas and three girls' schools, containing eighty ladies and seventy girls. She had also as native assistants three women, one a Christian, and two Hindus, who had been long known to her as clever, instructed women. Her scholars were taught reading, writing, wool-work, and crotchet; and bundles of wool, with patterns, canvas, needles, and cotton, were soon despatched from England by kind friends who took a warm interest in her plans. While the native assistants visited the scholars daily to get them forward in the more mechanical parts of their lessons, she visited every house once a-week personally to give instruction. On these visits she was accompanied by her friend Mrs. M——, and by her eldest daughter, who took entire charge of the work department. Her own time was thus devoted exclusively to hearing her scholars' lessons, or holding conversations with them. For books, she gave them her own *Phulmani*, *What is Christianity?* and *Daybreak in Britain*.

he was in no haste to introduce the New Testament, wishing first to conciliate her scholars' minds, to obtain their confidence, and remove all lurking fears, well assured that they would soon ask her about her religion, and desire to hear all she had to say. And so it proved. Before long the Gospels were introduced to all who could read; and many were the conversations she held with them, on the teaching and character of the Saviour, of the most delightful kind. Having perfect command of their language, and a heart filled with zeal, it was easy to turn any circumstance to good account, to find "sermons in stones," and make everything contribute to their enlightenment and profit.

Meanwhile, Miss Sandys and the ladies connected with the Normal School in Calcutta, had with laborious zeal carried on a similar work within the city itself, and had met with equally gratifying success. But with the year the labours of Mrs. Mullens came to an end. She had lived to enter on a sphere so long desired, to draw attention to its capabilities, to give the cause of Zenana education a new and powerful impulse, to attract to it the regard of willing friends and coadjutors, to secure for it henceforth a fixed place among missionary agencies in India; and then, ripened in character, most consecrated in labour, purified by recent suffering, suddenly she was called from the toils of earth to the joyous rest of the "better country." Her labours have been steadily continued by her daughter and other kind friends; and the sphere of usefulness grows larger as time goes by. At the end of the present year, her own sphere contained fifteen Zenanas under regular visitation, with four schools for Zenana girls. Putting together the labours of the Normal school, and of all engaged in Zenana teaching, it appears that at the present time, in Calcutta and its suburbs, there are from 25 to 30 Zenanas, and several schools under instruction, containing together 200 ladies and 100 children. A brief extract from a recent letter will show how the work is going on: "In the last of our new houses we have two women most anxious to learn. The day we first went they would hardly let us come away. One of the women told us she had been longing to learn for months, and had begun with her husband's younger brother. She had done so well, that in three weeks she read through the Gospel of St. John, and could answer any question upon it. Another in the same house is reading the *Peep of Day*. We have one very nice Zenana in B——, containing five women, most quick and attentive. The eldest worked the centre of the mat that we sent home to Miss Webb. She is reading the Bible right through. She told us that her husband likes her to hear about Christianity. Another clever pupil of ours is the wife of a

doctor. She not only pays for her wools and canvas, but sends her own carriage for us every week. She reads and writes Bengali very nicely, and her English is getting on capitally. She is reading the *Second English Instructor*, and can write short sentences. Her husband is anxious for her improvement, and has helped her on greatly. The B—— school is flourishing. G. C. and I, went yesterday unexpectedly, and found 27 children busy with their reading."

An unusually deep interest has been taken by missionary friends in these efforts; many inquiries have been made as to their management, and many ladies have expressed a desire to undertake similar work. Nothing can be more simple, when a favourable opening is found, to a lady of wisdom, steadfastness, and zeal. Commenced with quiet inquiries; growing from one house to another, as opinion progresses; managed with prudence and with kindness; its details as to places and persons kept in silence; carried on with a full command of the native language, and rendered interesting by friendly and familiar conversation, the work can scarcely fail, under the Master's blessing, to find acceptance, and to prove a lasting benefit. This was the course, adopted by her who has been called *the Apostle of the Zenana Mission*; and if any, copying her example, wherein it was right, endeavour to follow up the labours she so warmly loved, it will be true of her as of so many faithful servants of the Saviour, "her works follow her;" "she, being dead, yet speaketh."

## IX. MISSIONARY LITERATURE IN INDIA.

The vast territories of India present a field for the circulation of the Bible and of Christian literature generally, exceeding that of all other missionary fields put together, excepting China. Numerous local societies are at work in the spread of truth, most ably and liberally sustained by the Bible and Tract Societies in England. Missionaries and native preachers, by oft-repeated journeys, endeavour to put Christian works into circulation; and if (as in China and in Burmah) a large proportion of the people everywhere were able to read, Christianity would doubtless spread with greater rapidity and secure a deeper hold than it has done upon their hearts. The appalling fact, that of these multitudes of people, in rural districts, only two or three per cent can read, and that, scattered over those districts, there are thousands of villages in which not one person can read or write, proves a most formidable barrier to the extension of such efforts;

as the funds for those efforts are freely offered, and the missionaries on the spot, hindered by the wall of practical difficulty, do not make the rapid advance desired, not a little misunderstanding has arisen between them and the friends of Bible Tract Societies at home, which it will be wise speedily to

A few facts regarding recent efforts in this matter will enable all parties to review the position in which Christians stand at present, and to determine what at present they are able to perform. Regard must be had to the amount and quality of the material provided, as well as to the extent of its application; whether we look at the pure word of God, or the Indian literature which is based upon its truths.

#### INDIAN VERSIONS OF THE SCRIPTURES.

A candid inquiry will show, by clearest evidence, that the work done by missionaries and Bible Societies in India during the last ten years, in providing sound translations of the Scriptures, has been very great. A large portion has been spent upon the improvement of older versions in the principal languages, in which they have long since been published. A considerable amount has also been applied to the production of versions altogether new. The particulars may be put in the following form:—

Language.

Work done.

ARABIC. .... Third edition of the Bible entirely revised, completed and published. The New Testament is in its eleventh edition: a small pocket New Testament published. Attempt made to get an improved version by the Krishnaghur missionaries: John and Galatians prepared: the effort not followed up. Various portions joined for circulation: Genesis, and xx. chaps. of Exodus: Luke and Acts; and single books prepared in abundance.

URDU-HINDI-BENGALI. The language familiar to Mahomedans in East Bengal: the ordinary words are Bengali; but the religious terms are not those used by the Hindus, but are the technical words of the Koran. The four Gospels and Acts; Genesis and Exodus; Psalms and Isaiah, all published.

..... An improved edition of the New Testament in course of publication. The complete Bible (by Dr. Sutton) still in use.

Language.	Work done.
ASSAMESE .....	An improved edition of the New Testament published. Revision of the Psalms commenced.
HINDI .....	Old Testament published early in the decade: old editions and copies destroyed in the Mutiny. Revised New Testament printed in a large edition in London, in Nagri character.
HINDI-KAITHI .....	Large editions of the Hindu Version in this character, for the people of Behar and Oude.
URDU.....	Revision of the New Testament prepared; manuscript destroyed in the Mutiny, with portions already printed. Entire Bible reprinted in Urdu-roman in London. Gospels and other single books reprinted.
PUNJABI .....	Version commenced for the people of the Punjab. The four Gospels, and Acts, Genesis and Psalms, published.
PUSHTO.....	The language of the Affghans. Several portions of the New Testament reprinted from Carey's version, edition, 3000 copies; version revised; four Gospels and Acts; Genesis and Psalms, in manuscript, ready for the press.
SINDHI .....	Language of Scinde. Version commenced. Genesis, Matthew and John, published.
MAHRATI .....	The entire Bible revised. Revision published complete.
GUZERATI.....	The entire Bible revised by Dr. Glasgow, and published.
PARSEE-GUZERATI ..	The Guzerati revised New Testament, edited with the technical religious words in the language of the Parsees; printed to 2 Corinthians.
TELUGU.....	The Old Testament version of Gordon and Pritchett printed for the first time; a second edition published; the New Testament revised by Messrs. Hay and Wardlaw, and published: later revision prepared by C. P. Brown, Esq. and published.
TAMIL .....	The entire Bible revised: "Union Version" published. Large editions printed for circulation. Version not approved; a reviser secured, and revising committee; new version printed to 1 Corinthians. A pocket Tamil Testament published.
CANARESE .....	Mr. Weigle's version completed and published; reprinted in later years as needed.



Language.	Work done.
<b>MALAYALI</b> .....	The New Testament entirely revised and published: the Old Testament reprinted from an older version.
<b>TULU</b> .....	A language spoken on the Canara Coast; the New Testament printed by the Basle Mission.
<b>SINGHALESE</b> .....	The New Testament entirely revised and published, and now used in all missions: the three separate versions of former days put aside. The Old Testament reprinted with slight corrections.
<b>DAKHINA-HINDUSTANI</b> .....	A corrupt form of the Urdu language spoken by Mahomedans south of the Vindhya Mountains. Genesis and John have been printed.
<b>BADAGA</b> .....	The language of the aborigines in the Nilgherry hills. The Gospel of Luke has been published.
<b>NEPALESE</b> .....	Version commenced by Mr. Start many years since. Luke and Acts just reprinted.
<b>LEPCHA</b> .....	Spoken by the aborigines around Darjeeling and Sikkhim. Several books of the New Testament translated and printed by Mr. Start.
<b>KHASSIA</b> .....	Spoken by the natives around Cherrapoonjee. The four Gospels and Acts published, translated by the Welsh Mission.
<b>THIBETAN</b> .....	Matthew published by the Moravian Mission.
<b>SANSKRIT</b> .....	Translation of the Old Testament continued by Mr. Wenger. Genesis, Psalms, Proverbs, and Luke, printed in the Bengali character; a diglot also of the Psalms, in Sanskrit and Oriya, printed in the Oriya character.
<b>BURMAN</b> .....	Dr. Judson's version of the entire Bible: copies on hand: nothing done: preparations for a reprint.
<b>SGAU-KAREN</b> .....	Entire Bible published previously. New Testament reprinted. Reprint of the whole Bible needed.
<b>TALAING</b> .....	The New Testament reprinted.
<b>PWO-KAREN</b> .....	Version commenced by Mr. Brayton. New Testament completed and published; also Genesis and Exodus, Psalms, Daniel, and Isaiah (the latter books by the Calcutta Bible Society).
<b>BGHAI-KAREN</b> .....	Near Toungoo. Version commenced by Dr. Mason. Genesis, James, and Epistles of John published; Psalms and Isaiah nearly completed.

From this table it appears that within the bounds of the Indian Empire there are published fourteen entire versions of the Word of God in separate languages, the principal tongues of the empire; that the whole New Testament is published in five others, and twenty separate books of the Old or New Testament in seven more. Thus the Word of God, in whole or part, has been put into no less than twenty-five living languages in India. It appears also, that with the exception of the Burman, Sgau-Karen, and Oriya, all the complete versions have been revised and improved either in whole or part; that the Bengali, Urdu, Mahrati, Guzerati, Canarese, Tamil, and Telugu missionaries, have given the whole Bible to the people in an improved form; that the Singhalese, Malayáli, Hindu, and Assamese, have published revised New Testaments; that several new versions have been commenced in Sindhi, Pushtu, and Punjabi: that others have been completed in Tulu and Pwo-Karen; and that other languages now contain various books of the Bible published for the first time. It appears also, that careful and successful attempts have been made to fill up various defects which lay just outside mission work, and to fit current versions to the people more exactly by editions of Scriptures in the mixed tongues of Musalman - Bengali, Parsi-Guzerati, and Dakhina - Hindustani; and in the mixed characters of tongues of Hindi-Kaithi, Sanskrit-Bengali, and Sanskrit-Oriya. All these things exhibit earnestness of purpose, activity of intelligence, and enormous labour, and place the labour of those missionaries who have devoted time, scholarship, and toil to this important task in the strongest light. Difficulties have been met, deficiencies have been supplied, losses have been repaired; and whatever causes of dissatisfaction may be found in the application of the Bible to India, those causes will scarcely be sought or found in these efforts to supply in every language of the Empire a faithful version of the Word of God.

#### RECENT CIRCULATION OF THE SCRIPTURES.

The number of Scriptures, or portions of Scripture, put into circulation during the last ten years may be seen from the following table. The returns in all the principal Societies are complete; in some of the minor Societies only partially so; and a portion of their circulation has been estimated. It would have been advisable to give the circulation by languages; but there were no means of discovering it in numerous cases, only lump sums being given in published reports, though the elements were known to be various. As it is the total is believed to represent a near approximation to the circulation which has actually taken place.

Society.	Languages.	No. of Copies.
Calcutta Bible Society .	{ Bengali, Hindu - Kaithi, Sanskrit, Nepali, Pwo, and Bghai-Karen . . }	396,534
Calcutta Baptist Mission .	{ Bengali, Sanskrit, Urdu, and Hindi . . . . }	217,603
Orissa Mission . . . .	Oriya . . . . .	30,500
North India Bible Society .	{ Urdu, Hindi, Pushtu, &c., about . . . . }	132,000
Ludiana Mission . . . .	Punjabi, about . . . .	75,000
Bombay Bible Society . .	{ Mahrati, Guzerati, Sindhi, &c. . . . }	64,994
Madras Bible Society . .	{ Tamil, Telugu, Canarese, and Malayali . . }	592,883
Jaffna Bible Society . .	Tamil . . . . .	37,251
Singhalese Bible Society .	Singhalese, about . . .	28,000
Burmah Missions . . . .	Burman, Talaing, &c. .	60,175
Total Copies . . .		1,634,940

The cost of these Scriptures it is not easily to calculate, owing to the imperfect state of the returns. One thing, however, is plain. To the British and Foreign Bible Society the obligations of all the Indian auxiliaries are very great. No request is ever made to its Committee, no aid sought, no counsel asked, without the kindest consideration being paid, and the most liberal response being given to these requests. During the past decade the Society sent out to the Indian auxiliaries 30,000 reams of paper, and made grants in money and English Bibles to the value of 70,000*l*. The Society's Indian Special Fund amounted to 7189*l*., and paid for the printing in London of 123,000 copies of the different Scriptures needed after the Mutiny in Upper India. Of the grants made by the Bible Translation Society and the American Bible Society, no information has been published in India.

With a view to increase the circulation of the Scriptures so liberally supplied, various expedients have come prominently into notice during the last ten years. On the one hand, the Bible Societies in India and England have appropriated special funds to assist the itinerancies of missionaries; on the other, they have endeavoured to secure the services of Bible-agents and Colporteurs. In Bengal especially, year after year, several missionaries have been able, through these grants, to increase the length of journeys they had already planned, and to remain out a longer period. Some have traversed the Eastern Provinces, where so

few missionaries preach and the "famine of the Word" is so great; others have passed along the great rivers; others have visited the broad districts of ignorant Behar, and preached and given or sold Scriptures in the great markets and fairs on the north of the Ganges, adding greatly to existing agencies and spreading the Word over a wider surface.

The colportage system has also added to these agencies, though qualified agents have not been found in sufficient numbers to set the system on a strong footing. The system, where well watched, as in Madras, has been successful, and doubtless in all the Presidencies will extend as years go by. At present thirty-six colporteurs are employed by the Bible Societies: seventeen in Madras; five in Bengal; four in Upper India; four in Kandy, and so on. It is not to be wondered at that more of these men cannot easily be obtained for this service. The Indian Church, out of its 16,000 male communicants, has contributed to mission-work more than 2000 men as pastors and native preachers, with some hundreds more as school-teachers. All over the rural districts these men are the flower of the native flock; where shall we find (what all would like) a thousand colporteurs beside?

The number of copies of Scripture circulated yearly amounts on an average to 163,000, of which probably 23,000 copies may be Bibles or New Testaments: the remaining 140,000 single books of Scripture, chiefly Gospels. In face of the appalling multitudes to be fed, who does not ask—"What are they among so many?" To any thinking mind the remembrance of these destitute multitudes, of whom so few can read, is an oppressive burden. Still one ought to be grateful that among the seven millions of readers contained in India, a million and a half of portions of the Bible have been circulated in the last ten years, besides (as we shall see) eight millions and a half of tracts and books.

Several years ago, at one of the annual meetings of the Bible Society in Exeter Hall, Mr. Arthur proposed that the Society should endeavour to supply with a copy of the Bible every village in which could be found one man who was able to read it. That proposal did not meet with the attention which it perhaps deserved. Perhaps some thought that the Exeter Hall platform was not altogether the best place to bring up, for the first and last time, a proposal the execution of which involved such vast expense and such enormous labour, spread over a period of many years. Some there were who felt strongly that the most pressing want of the country is the living preacher, rather than the written book; perhaps others at once set down the proposal as impractic-

cable; and others had far too much current work on their hands to attend to it. Whatever be the cause, the proposal did not meet with the attention that its author designed; and yet in one aspect it is a proposal of great value. Missionary work loses much from the want of definite aims; and in the present indescribable ignorance of the population of India, spread over such a vast surface, every effort that tends, by localizing labour, to extend its force, must prove a benefit. It would be well for all Missions and for all Indian Bible Societies, to review their efforts for the circulation of the Bible, and intelligently aim at certain definite objects in their own special localities. Several practical suggestions have been made at times by missionaries and societies with the view of increasing that circulation. For instance, Dr. Duff suggested that for its spread among native converts, every Christian child in every Mission-school should have a New Testament of its own. The Singhalese Society, on occasion of the Jubilee of the Bible Society, presented every native Christian family in the Singhalese part of Ceylon with a new Bible. The Bombay Society, among special regulations for promoting an increased circulation, suggested that all the Government colleges and schools—English and Vernacular—be specially canvassed, and the New Testament be offered for two annas; that all classes of Englishmen—lay and clerical—be urged to present copies to all their native friends and acquaintances; that copies be given gratis to all visitors and inquirers. And, coming very near to Mr. Arthur's proposal, they resolved, "that grants of Scriptures (in whole or part) be made to villages, care being taken to guarantee their safe custody;" and "that colporteurs (and others) be authorized to present a copy of the Bible or New Testament to the accountant or headman of each village." Mr. Orbison, of Rawul Pindee, obtaining from his school-boys the names and addresses of all the respectable inhabitants of the town, sent to each one of them a copy of the New Testament; and so well was the effort received, that several, whose names he had not learned, sent to inquire why they had been omitted in the distribution. These and many other efforts and applications of holy ingenuity might be adopted (by men who have the time) to make the circulation of the Scriptures more definite in many localities, and to secure, as far as may be, that every man in India, known to be able to read, may obtain some portion of the Word of God.

One illustration of these endeavours to supply fixed localities with the Scriptures is thus described by Mr. Walton of Jaffna:—

"In the parishes connected with this mission, under my superintendence, there are upwards of 5000 houses, embracing

a population of more than 35,000 souls. The colporteurs allotted to me have been restricted to the ample field above indicated, but the work has not been sufficiently long in operation to enable me to attempt an accurate estimate of the results. I am very desirous that it should be continued for another year. I hope the parent society will make a further grant for that purpose. We have not effected many sales, nor is the total number of volumes circulated large. It would have been very easy for our agents to have distributed ten times the number, but I deemed it advisable to impose some rather stringent restrictions upon the colporteurs, to prevent, as far as possible, the Holy Bible being applied to ignoble uses. The bread we cast upon the waters we expect to find after many days. There is something peculiar in this part of India, and I trust the parent society will allow us to do their work in our own way, which, having been adopted by experience, is probably the best. Our Vernacular schools, male and female, have been supplied with portions of Scripture with the same liberality as in former years."

Mr. Barber says: "Every boy in our English central school possesses a copy of either the English Bible or the Testament, and the first hour of each day is devoted to the study of the Book of books."

One circumstance, which, in addition to large previous issues, has somewhat checked the circulation of the Scriptures in recent years, is the extent to which the plan of selling them has been carried. The plan was much opposed at first, but it has grown upon missionaries, has found much favour, and is being extensively adopted all over India. The numbers circulated fall below those given away in former years, but it is generally believed that they fall into better hands and meet with more profitable treatment. As an illustration, Mr. Sternberg says:—

"Regarding the item of sale of 'Hindui Gospels,' it will be interesting to you to hear, that we have commenced to take some little money from the natives, for the volumes of the Holy Scriptures, especially the new large-typed Kaithi volumes. The plan has suggested itself to us at Siwratri fair, when we were somewhat roughly applied to for books, and yet had no satisfaction in throwing them away; and now having acted on it for the last eight months, we can say, that it answers the purposes for which it was adopted, viz., first, to save our books from destruction, by certain classes of natives, who take them for the bindings; and secondly, to induce the better disposed native readers to set some value on the books, for which they have paid something. Should it be found that this plan will prepare the way for something like a regular sale of Scriptures, at, however, so much reduced prices,

it will be still more advantageous. Hitherto, the demand for books has in no wise decreased on that account, but rather increased, and we have always had (at fairs especially) more applicants than books. The brethren in Chuprah have adopted the plan with equal success; Brother Ziemann sold books at a fair in Bullia, Ghazepore district, in the preceding month, for ten rupees ten annas; emptied three large boxes, and was obliged to send many applicants with pice in their hands away because his stock was gone. Mr. Smith, of Rájghát (Benares), who had visited that fair with the late Mr. Bowley for twenty-five or thirty years, could not refrain from expressing his surprise at the change in the people; he said to Brother Ziemann, 'Formerly they would not take our books nor listen to our discourses; now they listen, take books, and pay also for them.' He earnestly recommended the brethren to carry on the plan, and some missionaries who attended last Sonopore fair have also approved of it. I hope this explanation will remove a fear, as if the dissemination of the word would suffer from such a plan. Should it prove so we may easily alter it."

Mr. Ziemann, of Ghazepore, thus refers to the same place:—

"Ajodhya and Fyzabad fair in Oude. This fair, as far as I could ascertain, had never been visited by any missionary; there were, I believe, more than half a million of pilgrims from every part of Hindustan assembled to worship the monkey god Hanuman, and to bathe in the river Sarjoo, where Ram, their incarnate god, had drowned himself. I can assert that I seldom found people so attentive and quiet, and many of them expressed great delight at what they heard of Jesus, the Saviour of the world, and said that they had never heard such tidings before, and that, in comparison with Jesus, their gods were all worthy of being forsaken, and He alone worthy of worship, because He was holy, whereas their gods had committed the greatest sins and impurities. They pressed upon me for books, and paid with pleasure three pice for each single Gospel, and made a salaam into the bargain."

On the general result of the distribution of the Scriptures, and the influence which they are steadily producing on the mind of the country, the late Dr. Campbell, of Saharunpore, thus writes in one of his reports:—

"Our principal distribution of the sacred Scriptures during the past year was made at the Hardwár fair, where some thousands of portions of them in Hindi, Urdú, Persian, and Punjábí, were given away to pilgrims who could read them, and who expressed a desire to carry them to their homes in different and

distant parts of India. The Bible is a book which is now becoming well known to many of the heathen in this land, and it seems now to be sought for, not so much as an object of curiosity as in former years, but from a desire to find in it a more particular account of the truths which have been heard from missionaries, or through the reports given by those who have heard of the truths of the Gospel in some way or other. Every year's experience convinces us more thoroughly that the word of God is not bound, but spreading rapidly among the masses of the community. We find now but few men of common intelligence who do not know something of the leading facts contained in the Christian Scriptures; and as but few have had an opportunity of hearing the living preachers of the Gospel, whence could this arise but by the general and extensive circulation of the word of God, or of the important facts that have been learned from it?"

Mr. Sampson, of Serampore, thus describes a most interesting fact in his own experience:—"While preaching, a shopkeeper arrived, and having opened his shop came to listen, and after a few minutes began talking with one of the preachers. I then saw him go into his shop and show the preacher a book that had evidently been left open from the preceding day, and which looked to me like a Bible. I drew near, and found it to be a Bible printed by the Calcutta Bible Society. We continued the conversation, and in reply to my questions he told me that the book had been given him about seven years ago by some person unknown to him. He was in the habit of reading the Bible daily. I turned to the conversation of Christ with Nicodemus, especially to the passage, 'God so loved the world, that He gave his only-begotten Son,' &c. I questioned him about it, and he gave me a very good account of the plan of salvation through Christ. He had not been educated in any mission-school. He avowed his faith in Christ as the only Saviour of men. I said to him, 'If you believe in Christ you cannot worship idols.' He replied that he did not. He had not conversed with missionaries, but had received his notion of Christianity entirely from the Bible. The man talked with a degree of modesty and intelligence not often met with. It certainly was one of the most pleasing cases I had ever met with. Alone in the midst of heathen, he had acquired a head-knowledge, to say the very least, of Christianity, and but for the pure accident of our being somewhat too early for the Melá, and stopping to preach there, we should have known nothing about him. Who knows but there may be many such instances? Unknown as they may be to us however, they are all known to God."

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The Madras Bible Society gives the following illustration of the benefit of distributing the Scriptures among the emigrant coolies:—

“A Hindu, whose heathen name was ‘Moonisami,’ but who is now called ‘Thomas Lawrence,’ was converted instrumentally by the reading of a New Testament, given to him when leaving Madras as a coolie for the West Indies. He states that in reading his Blessed Book he was struck with the difference of its teaching, as to the immortality of the soul, acceptance with God, and other topics, from what he had learned in Hinduism. On his arrival in Jamaica he obtained further instruction, and was soon after baptized into the Christian faith.”

Of the increased willingness of the people to receive the Scriptures since the Mutiny, the following testimony is borne by Mr. Lerk, of Kangra:—

“It may be interesting to you to learn, that with respect to the willingness of natives to accept our Scriptures, or parts of them, as well as tracts, a decided change for the better has taken place since 1857. This place, as you perhaps may know, is twice a year visited, on the occasion of Melas, by natives of almost every part of India for the purpose of paying their homage to Kali. Not only Hindus, but also Sikhs and even Mahommedans, visit this shrine, and that of Jwala-mukhi. On these occasions there have always been a few people willing to accept our books. A marked difference has, however, lately shown itself. Last October Mela was the first well attended since 1857; and it was very striking indeed to observe the eagerness with which many natives of all three classes mentioned above asked for and received books, after it had been ascertained that each applicant could read the book he asked for; and it is no exaggeration when we say that, during last October Mela, we have distributed more books than during all the Melas for the four previous years of my stay here. With this willingness to accept our books corresponds the attention and civility we have met with when preaching to these crowds.”

One of the most pleasing cases which illustrate the benefit of colportage, in searching out the readers to be found in retired districts, is thus described by Mr. Hislop, of Nagpore:—“In a small village named Yediluwada, our messenger was received with great kindness by a woman of the Gwali caste. Possessing great thirst for knowledge, which she inherited from her father, who had taught her to read, she heard with joy the report that a man had arrived with a store of books. But she was poor, and had no money in the house; how, then, could she obtain the coveted treasure? Her only ornament of any value was a silver

bracelet which she wore. This she carried to a goldsmith, and causing him to cut off a part, gave it in exchange for three portions of the Telugu Scriptures. The colporteur she welcomed to her house, furnished him with rice and ghee, and sat up half the night reading, now in Matthew, and then in Psalms, and asking questions on the meaning as she went along. There is good reason to hope that the books which she thus acquired will be made generally useful, for the subject of this notice, though humble, is a woman of great influence. Her husband chooses to remain in unlettered ignorance, but she every day instructs a younger brother of her own who lives in their house. As soon as she had looked over the contents of her own books, she spoke to a shopkeeper in the village commending them to his attention. 'These books,' she said, 'are not to be had in this part of the country. They give good advice about God and the soul, and are not like the idolatrous works that are commonly found in the hands of our people.' The shopkeeper, who had previously declined to buy a single tract, now provided himself with a shilling's worth, under the influence of the woman's example and advice."

The case of our Bible Societies generally is thus put by Dr. Wilson, of Bombay:—

"It is a very difficult matter in the instances of conversion which occur in India, to adjudicate between the claims and influences of the different agencies and instrumentalities, ministerial, educational, and literary, which are employed in the instruction of the natives. As far as Christianity is concerned, however, they all centre in the Sacred Scriptures, in furnishing which the Bible Society is performing a great work of duty and philanthropy. From year to year I am becoming more and more impressed with the importance of its labours. During the past twelve months I have witnessed, with much gratitude to God, their hallowed effects on different classes of the community. In particular instances before my eye, I have found the Bible, with but little tuition from man, originate or satisfy that inquiry which, with the working of the Divine Spirit, issued in conversion. This, to a certain marked extent, has been the case in connexion with the Bombay students and others whose cases in connexion with the Free Church of Scotland's Mission, have lately excited a large degree of public attention. As an example, I would mention that of Sayyad Hasan el-Mediniyah, now a candidate for baptism. When assuming this position, he addressed to me the following note:—'I have under Divine Grace humbly to inform you, that by the perusal of the Holy Bible, a copy of which was kindly presented to me by your respected lady, as well as

some other Christian books, and by contrasting them with the Koran, I am fully convinced of the divine origin of the former and the imposition of the latter. Being, therefore, desirous, under the Lord of infinite mercy and justice, of making a public profession of my faith in Christ Jesus, the only Saviour of the world, notwithstanding all the ridicule and persecution I shall be inevitably exposed to thereby, I hope you will be pleased to give me shelter under the mission-roof, as I think I should be unsafe were I to do so among my relations and people.' This case, with others, is of a most satisfactory and encouraging character. I regret that my time at present does not permit me to enter more fully into particulars."

#### CHRISTIAN TRACTS AND BOOKS.

Many agents are at work in India co-operating for the production of a native Christian literature. This literature, however, is not one: it consists, in fact, of fourteen sets of Christian works, in as many different languages. These works consist of school-books, of works for the special help of native converts, and others for the instruction of the heathen. There can be little doubt that the position occupied by this literature at the present time is far higher than that which it held ten years ago. Much time, labour, and experience have been expended on its improvement in every Presidency of India. The works now available are far more numerous, exhibit greater variety of subject, have been written in better style, have in many cases been embellished with woodcuts, and are printed in better fashion than in former years. In the educational branch of literature all conductors of Christian schools and institutions will readily allow that, with the great variety of books now imported from England, as well as locally prepared, the schools are well supplied with abundance of works suitable for their scholars' instruction. Good service has been done in this department of effort by the Christian Vernacular Education Society, which has thrown itself, with unusual earnestness, into the production and circulation of English school-books, and has made them easily accessible to all missionary schools that like them, from the Himalaya to Dondra Head. Its services would have been more acceptable to missions generally, had it not become a competing book society, and evinced considerable desire to drive out of the market all school-books previously existing and standing in its way.

During the last fifteen years great efforts have been made to produce a good vernacular literature. The Calcutta Tract Society led the way, soon followed by the Societies at Madras and

in Upper India. These efforts, made at heavy expense, and greatly aided by the kind encouragement and large-hearted liberality of the Religious Tract Society, have borne considerable fruit; and now all the principal languages of India, especially Bengali, Tamil, Urdu, and Singhalese, possess the beginnings of a sound Christian literature, available both for Christians and heathens. It is very difficult to state, with any approach to accuracy, the exact number of new works produced in these different languages during the last ten years; but it is known that the works are numerous, and of great value. A recent report of the Religious Tract Society stated that, in the ten years between 1849-1859, there were printed and published in India 834 distinct publications, of which 328 were books, and 506 were tracts. The names of the books are given, and the lists show that the stock in Bengali and Tamil is large. Among the Bengali books are the *Preacher's Companion*, *Companion to the Bible*, *Peep of Day*, *Voyages and Travels of a Bible*, *Life of Newton*, the Benares Prize Essay, *Hinduism*, *Mahomedanism*, and *Christianity Compared*, Bunyan's *Holy War*, *Come to Jesus*, and others. Among the Tamil works are the *Peep of Day*, *Barnes's Notes*, *A Commentary on the Epistle to the Hebrews* by Mr. Whitehouse, *Todd's Lectures*, *A Commentary on the Acts and Gospels* by Mr. Sargent, and Dr. Eadie's *Bible Dictionary*. Amongst the works of this decade is the publication of *Phulmani and Karuna*, in eleven of the Indian languages (Hindi not included) in editions amounting to 18,000 copies. Copies were very freely given away among the Christian women of South India and Ceylon.

In the preparation of these additions to their stock of vernacular Christian literature, all the Tract and Book Societies in India owe a deep debt of gratitude to the Religious Tract Society of London. Their special efforts have been seconded by that Society with hearty encouragement and generous liberality. In the heavy losses occasioned by the Mutiny, the Calcutta and Upper India Societies almost received *carte blanche* to draw for any sums necessary; and the grants of tracts and books made to the English troops were numbered by hundreds of thousands. In the course of the decade the Society has given to the Auxiliaries in India about 19,000*l.* in money, 21,300 reams of paper, and 1,820,000 English tracts.

#### RECENT CIRCULATION OF TRACTS AND BOOKS.

It is probable that the circulation in some of the principal languages during the last ten years is somewhat less than it was in the previous decade. But in former days almost the entire

circulation consisted of tracts, which were given away with a most liberal hand. At the present time a most important part of the issues consists of books, and a great deal of attention is paid to the sale both of books and tracts. It would seem, therefore, that recent efforts exhibit a decided improvement, both in regard to the materials issued and the people who receive them. The following is a statement of the issues of the decade from the numerous societies and presses scattered over India :—

SOCIETY.	LANGUAGES.	NUMBER.
Calcutta Tract Society . .	Bengali, Hindi, Urdu, &c. {	150,610 books.
Orissa Mission Press . . .	Oriya . . . . .	1,117,282 tracts.
Assam Mission Press . . .	Assamese . . . . .	372,300.
Tirhoot Mission Press . .	Hindi-Kaithi . . . . .	Unknown.
North Indian Tract Society.	Hindi, Urdu, &c. . . . .	330,000.
Lodiana Mission Press . .	Punjabi, Persian, &c. . .	300,000 (about.)
Bombay Tract Society . . .	Mahrati, Guzerati, &c. .	112,800.
Surat Mission Press . . .	Guzerati . . . . .	542,264.
Madras Tract Society. {	Tamil, Telugu, Canarese, {	170,000.
Bangalore Mission Press .	&c. . . . .	95,177 books.
Vizagapatam Society . . .	Canarese . . . . .	1,206,076.
Mangalore Mission Press .	Telugu . . . . .	275,564.
Tellicherry Mission Press .	Canarese, &c. . . . .	171,000.
Cottayam Mission Press . .	Malayali, &c. . . . .	143,000.
Nagercoil Mission Press . .	Malayali . . . . .	63,600.
Palamcottah Mission Press .	Tamil . . . . .	Unknown.
Tranquebar Mission Press .	Tamil . . . . .	397,196.
South India S. B. Society, {	Tamil . . . . .	328,425.
1859 . . . . .	English School-Books . .	Unknown.
Church Vernacular Educa- } tional Society, 1859-62. }	Ditto, ditto . . . . .	276,586.
Jaffna Mission Press . . .	Tamil . . . . .	385,653.
Singhalese Tract Society . .	Singhalese . . . . .	420,000.
Burmah Mission Presses. {	Burman, Sgau, Pwo, and {	623,500 adults.
	Bghai Karen . . . . .	295,500 children.
		827,500.
Total . . . .		8,604,033.

The number of mission presses in India amounts to twenty-five, of which several are very large. Several of the country presses, as at Bangalore, Palamcottah, and Nagercoil, not only print for the Madras Bible and Tract Societies, but obtain grants from England, and print tracts and books on their own account. It is to the latter item that the figures in the above table refer. The writer has endeavoured, as far as possible, to keep it clear of repetitions; so that the total may represent the number of Christian publications actually issued.

An important attempt has been made to secure to the various

Tract Societies of India the benefit of each other's labours, by the publication in one volume of an English translation of thirty-five of the best tracts, published in the vernaculars by different societies. The editor of the little volume is Mr. Murdoch, the travelling agent of the Vernacular Education Society. Endeavours are already being made to get them translated into languages, in which they have not hitherto appeared.

The influence of the change from free distribution to a system of sale by missionaries, colporteurs, and bookshops, is thus spoken of by the Bombay Report: "From the time that a fixed price was placed upon the Society's publications, they have assumed a new importance in the eyes of the native population; and the circulation, instead of diminishing, has doubled and trebled during the past four years. Many who would have received with indifference, and treated with neglect, books offered gratuitously, have eagerly paid their money for these same publications when converted into property, by being procurable only by purchase. The very fact of their being offered for sale has awakened a desire to possess and peruse them. And the purchase and careful perusal of one has led to the purchase and perusal of another and another. A new habit of reading is thus formed, and an increased readiness to purchase books is engendered."

The tracts and Gospels which are given away, may, in some instances, be lost or destroyed; but in many others they are known to have been carefully preserved, to have been diligently read—even to have been learned by heart—and to have been kept for years. On this subject the late Mr. Lacey gave the following testimony many years ago:—

"Many instances have come to our notice of much Christian knowledge having been imparted, both by our ministry and the perusal of religious tracts. The latter we have freely but judiciously distributed wherever we have gone. Passages, and even whole pages, have been repeated to us, and observations made by the holders of them, which have clearly proved the possession of much religious knowledge, and strong convictions of the truth of Christianity. We have greatly rejoiced at these discoveries, and feel increasingly persuaded thereby that saving light is making progress among the heathen, and is fast bringing on the day, and that particular state of feeling among the people, when, not in solitary instances merely, but when, in comparatively large numbers, they shall come together and inquire after the way of the Lord. Many books are readily received, and have been carried to the interior into the hilly regions."

Mr. Coles of Bellary notices the same fact: "The tracts printed by your assistance find their way into villages and ham-

distant, where it may, perhaps, be long before the living ray will be able to penetrate. We have many proofs that tracts distributed are generally carefully read and preserved. Tracts shown to me, which the owners said they had many years in their possession, and the appearance of the covers has well supported the assertion. On all our tours we were supplied with them, and at the great festivals we put thousands of them into circulation. We, however, exercise great care in the distribution of them as possible."

Nicolson, of Colombo, in Ceylon, thus illustrates the effect produced upon that part of the community which rules public opinion, by the circulation of ably-written exposures of native errors. A similar effect has again and again been produced in the great cities of India by similar means:—

The Rev. D. Gogerly's work on the Evidences of Christianity against Buddhism, was first published in 1847; a new edition of Part I., printed last year, has created a sensation among the Buddhists of the island. As all statements of Buddhist doctrines are supported by quotations from their authorities, none can deny them; nor can they refute the clear and sinful conclusions resulting from those doctrines. The converts have tried to prepare an answer to this book, and to publish it shortly. For years there has been a death-quietness among the leaders of Buddhism; but now the voice of truth has reached them, and an alarm spreads widely among the ranks. A Buddhist festival has just been celebrated in Calcutta, and an unusual interest caused by the decided opposition towards Christianity. One priest has been delivering lectures against the Bible and missionary operations, calling on the people to stand firm in their faith, and have no connexion with the teachers of the new religion. He has obtained and read the works of Tom Paine and other infidel writers, making use of their statements in his attacks upon the Scriptures.

Perhaps we should do wrong to ascribe this movement to the book or mission body, but rather look upon it as the result of a continuous effort on the part of all, and the stream of Christian knowledge which has been long flowing in the East. But in it we rejoice, and believe such things to be signs of the better day coming."

One illustration of the effect of tract distribution in the enlightenment and conversion of individuals, we quote the following story. It is one among hundreds which may, in the course of years, be culled from the missionary reports prevalent all the Presidencies of India. It is taken from the report of the Orissa Mission, which has repeatedly met with such

instances. "On our tour near the Chilka Lake we were deeply interested with a man, named Konai Das, of the weaver caste. He came to us for a book, and we were amazed at the fluency with which he read it off. The mystery, however, was soon explained. He gives this account of himself. On his return from a pilgrimage to Juggernaut, very dissatisfied with what he saw there, and with his mind ill at ease about the worship of images, he met with a tract called 'God is a Spirit.' This he read again and again, with both surprise and pleasure. He then visited a neighbouring village, where he heard some missionaries had been and left books only a few months before. His object was to beg, or buy, or borrow, some other tracts. He obtained the loan of a bound volume of tracts, and a copy of John's Gospel. He soon made himself acquainted with their contents, and at once began to pray to the living God. He made no secret of the change that had taken place in his mind, but openly renounced his former idols and all connected with them. As he resided fifty miles from the nearest missionary station, he met with no one to whom he could fully open his mind, but continued reading the Word of God and praying. In this way he gradually learned the plan of salvation, and became a happy Christian. He soon began to dispute with the people in his village, declaring that caste was all a lie, and the invention of the devil; that the gods they worshipped were all false, and the works which he and they had performed in the name of religion were vain and wicked. His gooroos and some Brahmins visited him, and tried to show him that by reading our books, blaspheming the gods, and neglecting their worship, he was ruining his soul, &c. He, however, soon proved too much for them all, and they found it most to their credit to remain silent, and let him have his own way. After a while his wife became alarmed, and declared she would burn his books, for he was always reading them. Shortly after she was attacked with cholera. This, he told her, was a punishment from God for threatening to burn his holy books. She became so ill that little hope was entertained of her recovery, and her friends came and began to repeat various incantations, and call upon the names of their gods. Konai Das said, 'Why do you call upon those vile gods? Hold your noise, hold your noise! I will not hear them! My hope is in Him who comforted the weeping sisters, when He raised their brother Lazarus from the grave. Even in Jesus is my hope, and His name alone will I hear, for He alone can help.' And then, turning to his wife, he said, 'Your punishment is from the Lord, for saying you would burn His books. Repent of this your sin, and pray to Him to forgive you, and then you will get better.' After this he



said he fell down, and very earnestly prayed to Jesus Christ, and soon his wife began to get better! Shortly after, his eldest child was attacked, but Konai Das would have nothing to do with any one, or any thing, but Jesus Christ; and the child recovered. The poor man was very anxious to find the Christians, and once came to Berhampore; but, when he began to inquire for the missionaries, the people derided him, and told him all sorts of lies. He said that he had often prayed that we might go to his village; and now, says he, 'the Lord has sent you.'

One other illustration of the same striking kind may be given, from an entirely different mission. Dr. Henry Scudder says of a Telugu Brahmin:—"The history of this convert is interesting. His home is in Vizagapatam. There he heard a missionary preach in the streets, and received some tracts. He became convinced that Christianity was true. Commissioned by his brothers, he journeyed to Benares with the bones of their father, that he might cast them into the holy Ganges. He remained in Benares two years; and when he returned he brought with him two ponies, laden with the sacred water of Gunga. Part of this was used by his brothers and others to perform ablutions, and with the remaining portion he set out on a new pilgrimage to Rameswarum, that he might pour it upon the idol there. When he commenced this second journey, he felt a desire to become a Christian. His mother accompanied him, and died at Rameswarum. On his way back, having reached Vellore, he was going to the bazaar, to buy some food, when he heard a bell, which he knew must belong to a Christian church. He went there, and asked for a book. There is no missionary at Vellore, but the catechist directed him to me at Arcot; and this is the way I first saw him.

"Every one around us believes in his perfect sincerity. I have never seen such a case, and can only praise and bless God for His mercy. From the day he came to us he betook himself to the study of God's Word. Of his own accord he completely broke his caste, before I spoke a word to him on the subject. Of his own choice he took his seat with pariahs, and knelt with them in the church. I instructed him daily with great pleasure. He sent to me his sacred string, the badge of Brahminhood, more valuable to him than thousands of silver and gold. He said that he had done with it. His childlike simplicity, earnestness, deep humility, and eager desire after God's truth, were so marked, that we were astonished and humbled. It was God's work, and we could only stand and admire it, and glorify the Agent. Last Sabbath week I baptized him. It is only a few weeks since a Brahmin exultingly asked me, 'Have any Brahmins been con-

verted?' Ah, our gracious Lord has wiped away some of our reproach."

Missionaries do not forget, that while they are striving, by means of schools and Christian literature, to contribute to the enlightenment of the people of India, the NATIVE PRESS is very active also, not only in spreading works which are indifferent, but many which are filled with error. In no part of India is it so active as in Bengal. There are now about forty presses in Calcutta alone; some of them very large. Ten years ago their number was twenty-five. Several of the best are managed by men who have enjoyed an English education, and now devote themselves to literature for their own support. A considerable number of useful works have been printed by them in recent years—Bengali dictionaries, grammars, and vocabularies, books for schools, small works on scientific subjects, and the like. A large number of the books produced are, however, puerile; many reproduce the tales and legends of Hinduism; some are occupied with the authoritative Shastres; others are very immoral. Till Mr. Currie's Act suppressed them, a very large number were indescribably wicked. Undoubtedly the efforts of the school to whom the best of these works are due, and with which the newspaper press is connected, have greatly contributed to develop the capabilities of the Bengali language, and make it an excellent instrument for the conveyance of human knowledge.

The Hindi and Urdu native press is not so advanced as the Bengali, though, owing to the activity of Mahomedan writers in Upper India, the Urdu press is more forward than the Hindi. In Madras, also, the press is becoming active, that town containing thirty-two native presses. In works springing from them the old leaven is very apparent still.

The great importance of meeting all this indifference, all this immorality, and all this error, by sound Christian literature, is thus well illustrated and urged by Mr. French:—"Another circumstance which should induce us to be more on the alert is, that if we are not sowing wheat, the enemy is assuredly sowing tares. Our publications on the Mohomedan controversy, however weighty, are far fewer than those written to throw doubt upon the Word, and to depreciate the work, of Christ. The cheap, popular, attractive treatises, which are issuing from the Cawnpore and other Mussulman presses, urging to a reformed Mohammedanism, that is, a Mahomedanism in which the spirituality of Christianity, and the pseudo-spiritualism of Soofeism, are impressingly and artfully combined, written with all that advantage of style and phraseology which natives of this country, writing from their own peculiar standing-point, and with the resources of the

age perfectly at their command, must possess over men even guistic attainments, who have acquired the language in later—such works render it imperatively urgent upon us that we d help together, by contributions of works and of means, to r the Society as efficient an auxiliary as may be in the cause th and of God, remembering always, however, to accompany r effort with the expressive prayer of Nehemiah, ‘Remember O my God, for good!’ When preaching in Sabulgurh, in Jwalior territory, last cold season, I was told by a pundit here was a rival of mine in the place, a Mohammedan, who come with a large bundle of Mohammedan pamphlets and to sell.”

#### GENERAL WORKS ON MISSIONS, &c.

during this decade a large number of works have been publ in England and in India upon Indian topics—missions, onary questions, and the like—of not a little value to mis-ries themselves.

##### *On Missionary Work.*

- . “Minutes and Proceedings of the Bengal Missionary Con-  
ce.” Baptist Mission Press, Calcutta.
- . “Minutes and Proceedings of the Madras Missionary  
erence:” Madras.
- . “Bengal, as a Field of Missions,” by Macleod Wylie, Esq.  
on: W. H. Dalton.
- . “The Urgent Claims of India for more Christian Missions.”  
on: W. H. Dalton.
- . “The Bible in India.” London: W. H. Dalton.
- . “Missions in South India,” by the Rev. J. Mullens.  
on: W. H. Dalton.
- . “India and Indian Missions,” by the Rev. E. Storrows.  
on: Snow. 1s. 6d.
- . “The Gospel in Burmah,” by Mrs. Wylie. London:  
on.
- . “The Indian Church during the Rebellion,” by the Rev.  
Sherring, M.A. London: Nisbet & Co.
- 0. “The Tinnevely Missions among the Shanars,” by the  
Dr. Caldwell. London: Bell and Daldy.
- 1. Memoirs—of the Rev. W. H. Drew, by Mr. Wardlaw;  
r. Weitbrecht, by his widow; of R. Nesbit of Bombay, by  
Mitchell; of Ragland, by Mr. Perowne; of Mackay of  
i; and of Mr. Lacroix, by Dr. Mullens.

*On other Indian topics.*

1. "Infanticide in Western India," by the Rev. Dr. Wilson. Bombay.
2. "On the Dravidian Languages," by the Rev. Dr. Caldwell. London.
3. "India Two Thousand Years Ago," by Dr. Wilson.
4. "Tamil and English Dictionary," by the Rev. Dr. Winslow. Madras.

*On Hindu Philosophy and its Religious Errors.*

1. "Christianity and Hindu Philosophy Contrasted," by Dr. Ballantyne. London: Madden.
2. "The Religious Aspects of Hindu Philosophy," by the Rev. Dr. Mullens. London: Smith, Elder, and Co.
3. "Dialogues on Hindu Philosophy," by the Rev. K. M. Banarji. Calcutta. Bishop's College, &c.
4. "Examination of the Six Darshanas," by Pundit Nehemiah. Calcutta Tract Society.

The writer may venture to add, that one special aim of all the works last named is to provide missionaries and others with materials for looking into the great errors of Hinduism themselves, by presenting them with the texts and passages upon which those errors are based, and by which they are defended.

## X. MISSIONARY ACTION ON PUBLIC QUESTIONS.

While the majority of missionaries are scattered over the different Presidencies, and as a rule confine their labours to the direct sphere in which they are engaged, it is well known that for many years past these missionaries who reside in their principal towns of Bombay, Madras, and Calcutta, take part more or less in important public questions, and endeavour to bring their combined influence to bear upon their settlement. Their unions for this purpose are known as the Missionary Conferences of these towns. Their monthly meetings are partly devotional, and partly meetings for business. The Calcutta Missionary Conference has met in this way for more than thirty years; and has generally contained between twenty and thirty members. Members of these missionary unions have long felt the benefit which their constant meetings secure. Their own souls are stirred up and refreshed; they join together in intercession for common blessings needed by all missions around

cordiality, mutual affection, and confidence, are promoted by frequent intercourse; the relation of their various plans, and varied experience on important questions connected with their plans, is a valuable assistance to all; and when questions arise in public matters on which it becomes their duty to speak, they are able, after mutual consultation and the aid of mature judgments, to give public utterance to their

during the past ten years the three Conferences have thus acted on several important matters. No particulars have been given by the writer of the proceedings of the Bombay Conference; but the fact that several years ago they petitioned the English Government against the continued connexion of the Indian Government with the temples, mosques, endowments, and lands of native religions. The Madras Conference presented a petition; and sent also memorials to the Government of Madras on the marriage and divorce of native converts; on the repeal of the laws respecting the sale of intoxicating liquors, and the right of Hindu youths to change their religion when they seriously wished to do so. They likewise conducted an important negotiation with Dr. Graul and the members of the London Mission, with a view to place on a better footing the proceedings of that mission with respect to caste in native churches, and the readiness with which they take from other missions converts who leave them on caste grounds. The effort was made in

at the Calcutta Missionary Conference, there have been held the most important discussions on the principal topics connected with the economy, operations, plans, and agencies of the missions; amongst other results there was published a valuable report on the principles which should determine the selection of native agents, and a flourishing native Christian Association's Pension Fund was successfully established. On several occasions, the Conference renewed the efforts made in former years, especially to get rid of the monthly payment to the Temple of Jagernath, and in general to secure a cessation of the contributions still existing between the government and the native religions. Both petitions to Parliament and memorials to the authorities have been several times presented on these subjects. In 1859, on the motion of Sir H. Verney, the House of Commons received from India and published a full statement of the sums of money paid for these religions from the public revenues, with the grounds on which they are paid. These efforts have not been made in vain. The connexion with Juggernaut

nath has been finally severed; the money payments which belong to the Temple as of a right, have been exchanged for land, henceforth to be managed by the Temple authorities. And it is understood that all sums of a similar kind paid to temples all over India are to be commuted in a similar manner. Efforts have also been made by the Conference to obtain the repeal of the regulations in Madras and Bengal upon which these idolatrous trusts are based; but hitherto without success. It is believed, however, that ere long that repeal will be secured, and all temple trusts will, like other trusts, be committed to the ordinary operation of the civil law. The Charak Puja, the Re-marriage of Hindu widows (now allowed by law), and a divorce law for the native converts, have also been the subjects of memorials to the Legislative Council.

The most important public question in the discussion of which they have taken a prominent share, was that of the social condition of the peasantry of Bengal. Whatever might be thought of the village system of the North-west, or of the ryotwara of Madras, one thing was clear to their own minds; that in the rich and thickly peopled province of Bengal, containing more than 25,000,000 of people, the peasantry of immense districts were in a state of misery and degradation indescribable. This misery was due in a great measure to their idolatry and its influence upon their personal, social, and public life. But there were many elements in it which were directly due to the fact, that they had no redress against many forms of oppression. Owing to defects in the perpetual settlement, they had been gradually brought more and more within the power of their zemindars, who could summon them at any time to their rent-courts, and even put them in prison. While the country had been flourishing and growing wealthy, all increase in the value of property had been secured by the landholder, and the peasant had obtained nothing. Oppressed by the landholder; oppressed in large districts by the forced system of indigo-planting; fleeced and punished by a corrupt police; their tenures growing more insecure, their rights steadily trampled under foot, and from the utter corruption of the local courts, unable to obtain redress, who can wonder that these degraded peasantry were sullen and despairing, and considered that the Government cared nothing for their wrongs? These facts were again and again brought to the notice of the public authorities by the Calcutta Missionary Conference. They are stated in their petition to Parliament in 1852; in their farewell address to Lord Dalhousie in 1856; in their memorial to the Lieut.-governor in the same year; in their petition to Parliament in 1857; in their

stitutions to the Legislative Council in behalf of the Rent and Sale bills; and in their memorial to the Lieut.-governor in 1861. In 1856, they asked for special inquiry, as the basis of wise legislation. That inquiry was refused. But facts have proved that their position was a correct one, and their requests wise. By the Rent and Sale laws, several important defects which they had pointed out in matters of land-tenure, and the direct oppression of the landholders, were set right. In the Indigo Riots, the sudden discontent of which they had spoken burst out in violence. And just before the late Lieut.-governor resigned his office, he had proposed, in accordance with their last memorial, to depute Col. Baird Smith, on a special mission of inquiry into the condition and wants of the province when the purpose was frustrated by that distinguished officer's death.

When their colleague, Mr. Long, became the subject of a vindictive prosecution by the Indigo-planters' Association, the Calcutta missionaries gave him a clear and decided expression of their sympathy under the wrong which he was suffering. If by mistake in judgment he had laid himself open to the technical condemnation of a harsh law, which no longer prevails in England, they felt that that was not the real ground of the proceedings taken against him. To their minds the speech of the prosecuting counsel and the violent language of the planters' press proved unmistakably that the interference of missionaries in these social questions was resented, and that the prosecution was an effort to compel the friends of the peasantry to be silent in their outcry against wrong. Deserted almost entirely by the English press, the unhappy millions of these degraded peasants had scarcely any friends but missionaries to plead their cause and ask public attention to the sufferings which they had so long borne. The redress of injustice was their only aim, and the course they adopted they have seen no reason to regret.

#### MISSIONARY EXPENDITURE.

It may be well to note here, even in a single line, that the total amount spent upon these India missions during the last year of the decade was 294,300*l*. At the commencement of the decade, in 1851, it was 190,000*l*. At that period the contributions of the local church in India (almost entirely English), amounted to 33,500*l*. Including the contributions of the native church, which now amount to about 6000*l*. a-year, the local contributions of 1861 amounted to 46,800*l*. The expenditure in-

cludes the expenses of all missionary societies for all India; the expenses of the Bible and Tract Societies; School-book Societies, and mission presses.

## XI. THE FIELD UNOCCUPIED.

Should the foregoing facts, respecting the missionary labour carried on in India, and the progress it is making, lead the friends of missions to suppose that large success has been attained, and exertions may be relaxed, they would produce an altogether erroneous impression. Taken together, looked at side by side, the native converts may seem numerous, the expenditure large, the missionaries many, the circulation of Christian literature great, the schools and scholars powerful for good; but regarded as they really are, scattered over the Empire, many perhaps in a few localities, but very few in all others, they are in truth a few amid the sea of population which the Empire contains, and in many, many cases, utterly fail to attract the eye of the stranger who wishes to learn what objects of interest the cities and provinces contain. This important fact may be illustrated in two or three ways, which will show the vastness of the sphere of labours opened to the Church's efforts, the favourable circumstances under which it may be occupied, and the small amount of agency employed in proportion to the greatness of the field. We may consider the population of the Empire as a whole; the extent to which great cities, and towns, and districts, are occupied; the small number of converts made even where numerical success has been greatest; and the resources which the systems of error to be destroyed still have at their command.

The population of India has not yet been ascertained with any great exactness. While the returns from those provinces which are under the direct government of the English are growing clearer and more exact year by year, the enumeration of the people inhabiting the native states, indirectly placed under that government, has only been made in the loosest way, and has been roughly estimated rather by comparison with other portions of India, than by any exact calculation within their own boundaries. For our purpose, however, the statement of the population in the settled provinces, in which missionaries chiefly reside, will be sufficient. The numbers given have been drawn from the latest and best authorities at the writer's command — the Administration Reports annually published by the India Government.



Provinces.	Population.	Foreign Missionaries.	Native Christians.
Bengal, Behar, Orissa, and Assam } . . . . .	40,850,000	113	20,774
North-west Provinces . . . . .	28,045,000	60	3,638
Oude . . . . . about	6,000,000	9	225
The Punjab, Delhi, &c. . . . .	14,776,000	42	1,226
Native States under the Punjab . . . . .	7,154,000	..	..
Bombay . . . . .	11,845,000	38	1,916
Native States under Bombay . . . . .	3,438,000	2	315
Central Provinces, Nagpore, &c. . . . .	6,500,000	3	212
Hyderabad State . . . . .	10,600,000	..	..
Madras Presidency and Native States } . . . . .	28,650,000	210	110,237
Ceylon . . . . .	1,846,000	37	15,273
Pegu and Tennasserim . . . . .	1,436,000	22	59,366
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Rajpootana, Scindia and Holkar's Territories, Bundelkhand, &c., &c. . . . .	161,140,000	536	213,182
	18,000,000	5	..

This table shows at a single glance the smallness of the gain already secured, and the enormous disproportion existing between the agency and the field in which it is placed. That certain provinces are more fully occupied than others, arises from the fact that some are placed directly under English rule, while vast Native States still remain under their native kings, now feudally subject to the English crown. Millions on millions of people here have no missionaries to instruct them. The most destitute provinces are those which cross the Empire from Orissa to the Indus, and lie between Upper India and the Presidency of Bombay.

An examination of the stations occupied by missionaries in every part of India will show how few the labourers are in hundreds of the largest towns and cities which the empire contains. We have noted on a former page that several of the chief cities have a goodly band residing within them, as Calcutta, Bombay, Benares, and others. But these are exceptions to the general rule, which assigns but two or three missionaries to the principal towns, often gives but one, and far more often has left towns full of people without any missionaries at all. It would be easy to fill whole pages with a list of such neglected and destitute localities.

Perhaps no proof of the limited character both of agency and success can be given, more plain, more convincing, or more sad, than that of the provinces and districts in which the largest success has been attained, and in which missionary labour is

more concentrated than elsewhere. We may take the following instances :—

Districts.	Population.	Converts.	Foreign Missionaries.
Tinnevelly . . . . .	1,270,000	45,361	24
Travancore . . . . .	1,280,000	30,607	16
Madura . . . . .	1,750,000	6,372	13
Ahmedhuggur (city and district)	100,000	245	2
Chota Nagpore . . . . .	4,000,000	2,400	7
Burrisal . . . . . about	1,000,000	3,100	3
South of Calcutta . . . . .	1,500,000	6,084	7
Ceylon . . . . .	1,846,000	15,273	37
Burmah . . . . .	1,436,208	59,366	22
Basle Mission . . . . .	4,250,000	8,497	43

These illustrations are well known by the readers of Missionary literature. Often have the supporters of missions pointed with thankfulness to the progress made by the Gospel among the devil-worshippers of Tinnevelly and Travancore, the Coles of Chota Nagpore, and the Karens of Burmah. And it is true that amongst these simple races, not chained to any great extent by the bonds of caste, not swayed by a powerful system of idolatry, or trampled down by an oppressive priesthood, the loving words of Christ have won many hearts, and whole villages and districts may be found, in which upon the Sabbath-day His disciples meet for worship, and honour His divine name. Nevertheless, though work among those races has been simple, though the labourers have been many, and the obstacles have been few, still we must allow that "there remaineth much land to be possessed." While we look at the 59,000 converts in Burmah, we must not forget the 1,370,000 who are not converts, but heathen; of whom a very large proportion are not simple Karens, but are proud Burmans, satisfied with their works of merit, and very unwilling humbly to seek salvation through the merit of another. If we think with pleasure of the 45,000 Shanar Christians in Tinnevelly, it must not be forgotten that the district contains 1,225,000 inhabitants who are not Christians; of whom many are not of Shanar birth, but are Hindus, rigid in their performance of idolatrous ceremonies, and devotedly attached to their system. If the Cole tribes have begun to receive the Gospel, still it is but a beginning; and of the 4,000,000 of people which the rolling plateau of Chota Nagpore contains, how few have heard the Gospel so as to understand and to embrace it! Ceylon, with thirty-seven foreign missionaries and forty-two

ordained natives, has yet given only 15,000 converts to Christian Churches. An island, possessing a separate Government, a Legislative Council, a Chief Justice, and thirty English judges and magistrates; 500 English planters producing coffee to the value of a million and a half sterling annually; with a large system of education, and a valuable Christian literature, all concentrated in a population of 1,846,000, has yielded only a small portion of its privileged inhabitants to the Church. What, then, can be expected of Indian districts containing as large a population which are governed by a judge and four magistrates, with native assistants, and contain, perhaps, only three missionaries and a few schools? None speak more soberly of attained success in the favoured districts than the missionaries, who live in the midst of it; and few missionaries have shown a greater earnestness of desire and effort to go out to "the regions beyond." One or two illustrations will suffice. Mr. D. Fenn, who has long shared in the labours of the Itinerating Mission in North Tinnevely, thus speaks of the heathen portion of the field:—

"The population of Tinnevely is 1,270,000; the number of Christians and unbaptized adherents is under 50,000. As these are scattered about over the whole province of Tinnevely, (thickly in the southern portion, and more thinly to the North), and as there are among them catechists and schoolmasters, and they are also periodically visited by missionaries and native clergy, there is in this sense no part of the population of Tinnevely which is not influenced by the efforts of the mission. Besides this, in each of the twenty districts into which Tinnevely has been parcelled out, efforts of one kind or another are made to reach the heathen of the district. Generally each catechist is required to spend at least one day in a week in preaching to the heathen. In some districts all the heathen villages are allotted, a portion to each catechist. While all the missionaries, in their periodical visits to their congregations, of course preach to the heathen, there are two of us whose sole work is to go about among the 1200 heathen villages and hamlets, preaching the Gospel.

"The openings for extending our work are to be found (1), in the infusion of a more aggressive spirit into the professing Christian body; (2) in greater efforts to bring the Gospel home to those castes which, though numerous, have as yet afforded very few converts to Christianity—such as the Naiks, Retties, and Maravers; (3) in visits to the periodical heathen feasts. These are held at different times in many different localities; great crowds assemble; and if catechists and intelligent members of the congregations, as well as missionaries, were to seize these

opportunities of preaching the Gospel, much good might, with God's blessing, result. In each of these respects, it seems to me, that an advance is being made; and there is abundant encouragement for attempting much more.

"The mass of this population," says Mr. Clark, "though, to some extent, made acquainted with Christianity, by report, or by the occasional reading of tracts, or intercourse with Christians, or the ministry of itinerating preachers, are still deeply ignorant of its nature, claims, and object, and are filled with prejudice and suspicion regarding it. Having no sense of sin, and unwilling to conform their lives to its holy precepts, they feel no desire to embrace it. We have, therefore, only to continue preaching, in faith and patience, entering into the many openings by which we are surrounded on all sides."

"The city and Talook of Ahmednuggur," says Mr. Ballantine, "contain 100,000 souls, of whom rather more than a fourth reside in the city alone. All parts of the city, and all the villages, are open to our efforts. They have been visited many times, and the Gospel has been proclaimed in the streets, rest-houses, and shops, to all classes. But, though we are well received, it is still true that but few of the heathen are sufficiently interested to attend our religious services with any regularity. The Gospel must be carried to them, and urged upon them. And we need many more men—earnest men, men of faith, and men of prayer—to carry the work on."

In addition to the vastness of the population, the extent to which the Empire spreads out, the multitude of cities, towns, and villages which it throws open, in the fullest manner, to the Gospel—and hence the vast amount of toil required, ere the people can be reached, still more vast ere they will be won—every friend of Indian missions should remember that the greater part of the population are already preoccupied with the religions transmitted to them by their fathers. It is not as if they were a simple race, open to conviction, anxious to learn, and willing at once to receive the truth. They have religions of their own; they are bound by social customs and public observances, steeped in idolatry; they are bound by that dreadful, tenacious system of caste, which gives a Hindu aspect to every, the most endeared, relationship, and rule, and custom of human life, and makes the entire man, the entire society, Hindu to the very core. They are ruled by ancient books, by numerous priests; and all their superstitious fears respecting another world are dependent upon the favour and the verdict of these proud and lordly tyrants of their souls. The wealth of the temples is enormous; the number of the priests enormous. The vested interests of Hinduism

alone, apart from other considerations, place barriers of tremendous power between the souls of the people and the entrance of that truth which comes, not with peace, but with a sword. To take but one illustration, Mr. Hutcheson says of the town of Mysore:—"The annual grants to the Petta temples amount to 4,268-5-9 rupees, and the known voluntary subscriptions by the different castes to at least 3000 rupees more. The cost of building the five temples which we have mentioned is about 28,500 rupees; and during the last fifty years there have been at least other five or six temples built, which must have cost perhaps 12,000 rupees. This would bring the sum up to 40,500 rupees for building alone. If now we add the annual expenditure of the Fort temples to those of the Petta, they amount to 32,813-6-11 rupees, or during fifty years to 1,640,671-5-4 rupees; and the total for building will be 718,500 rupees. But these sums, although very great, only form part of the cost of idolatry in Mysore. In no part of the country are feasts celebrated with such pomp, and at so great expense. In fact, it almost seems one continuous feast. Hence, when it is remembered that a very poor feast, in connexion with a small temple, will cost about 40 rupees, what amazing sums must be spent on those great occasions, in which thousands of people take a part! Think also of the money realized in the way of presents. There you see the rich man with his gift of 50 rupees, the merchant with a cloth, the father with his votive offering, the mother with her thank-offering craving blessings for her children, the poor with their little cup of oil, seer of rice, or a few duddus, and the youth of both sexes with their fruits and flowers. Again, in such a place as Mysore there are perhaps 300 or 400 astrologers; and not one of them will prepare a Jātaka, or horoscope, for less than 20 rupees, and many of the rich people give much more. Now, if only a few hundreds are purchased, what a sum must be given every year for fortune-telling! These horoscopes are very elaborate and minute, for they contain an account of all the events of one's life to come; and, notwithstanding their being falsified every day, the people continue to believe in them. There are, moreover, 10,000 Brahmins in Mysore; and the amount of money spent in feasting, and bestowing presents upon them, is a considerable item. To all these facts must be added the amount expended in building tanks, wells, and given to beggars, in order to obtain merit. How amazing the total of all these items in one single town!"


All these facts simply show the necessity of steady, continued, laborious toil. "The Lord hath called us to preach the Gospel" in the Indian Empire; and though year by year success is

growing, the increasing population, the greater facilities, the accumulating influence of the truth, demand that labours shall be increased, new stations opened, new centres of influence established, the native Churches more strenuously set upon the evangelisation of their countrymen, and the aid of foreign Churches more freely and more earnestly rendered than heretofore. The field is growing wider: exertions cannot possibly be made less.

## XII. PRESENT STATE OF NATIVE OPINION.

Are the difficulties of the field, then, so formidable as to hinder substantial progress? Are the extent of its population, the power of the ancient religions, the interests of the priesthood, the force of custom, the habits produced by early, unsuspected training, the binding of the entire framework of society by Hindu bonds, obstacles so impregnable that the Christian army is stayed on its march, and that not a foot of heathen territory can be won? Far from it. That real, steady, substantial progress has been made during the past decade, we have proved by facts that cannot be disputed. Agencies maintained, agencies enlarged, the word widely preached; schools maintained, increased, and year by year sending forth scholars Christianly educated; converts increased by forty per cent, communicants in even larger proportion; Churches growing in character, in liberality, in missionary zeal; converts drawn victoriously, and after hard struggles, from the Brahminical caste, from wealthy families, from amidst the compact and caste-bound heathenism of the great towns: these all are proofs most gratifying and unanswerable, that steady work is winning its way, and that already some results of the best kind have been secured.

But there is another proof, which may be cited, which experienced missionaries contemplate with peculiar pleasure, and to which wise and far-seeing men will look, as containing far greater promise of a triumphant future than any success realised hitherto. This proof is found in the deep, radical change of views and life, which is slowly, but most steadily, coming over all native society, in relation both to the old religions they profess and the new religion which they are invited to receive. And this change is of such vital importance; it has so close, yet so powerful a bearing upon the immediate future, still more on the future yet distant, that if we had had no direct success, had founded no churches, and won no converts hitherto, this change by itself would be sufficient to redeem missionary labours in



India from all reproach of failure. The words of Christ to his apostles may well cheer the heart of every Indian missionary, who in the influence he is exercising on his own portion of the field, can appreciate their hidden depths of meaning. "Other men laboured, and ye are entered into their labours." "Herein is that saying true: one soweth and another reapeth." The successes of the Apostolic age sprang from the special outpouring of the Spirit on fields that had been prepared by centuries of culture on the part of men, prophets and teachers, and holy men, whose names are almost unknown. So will it probably be in India. It cannot be said that in India the fields are white unto harvest. In some localities the seed sown in good ground, sown in prepared hearts, in hearts unprejudiced by strong attachment to an ancient faith, has grown up vigorously, has ripened early, and the harvest is being rapidly gathered in. But over the larger portion of our scattered provinces, it is still the time of ploughing and sowing. In many districts newly opened to missionary labours, knowledge and impression are but small and feeble; but in older stations, where such labour has been long sustained, that knowledge has been spread widely, impressions are year by year growing more deep: the earth has not only been sown, but the blade is appearing, and in how many, many minds the tender ear begins to bud forth. Missionaries have often spoken of this change going on in the minds of the people at large, especially in localities and districts where the Gospel has been preached for the longest time, or where efficient labour has been most concentrated. But never have they spoken more clearly than they speak now; and at no period has sound knowledge spread more widely, and impressions been made so wide and so deep, as during the past ten years. A Christian man, knowing what it imports, may well stand speechless in wonder and gratitude, as he contemplates the vast change which has passed through Hindu society in relation to idolatry; the great spread of Christian truth; the decay of confidence in the old gods and priests; and the increasing expectation on every side, that Christianity will entirely supplant the ancient faiths. Evidence of this change may be gathered in abundance from the letters and writings of missionaries; and, as the change is so important, and in its influence on the friends of missionaries so encouraging, the writer proposes to adduce several illustrations, and with them bring to a close this already too-extended Review of recent missionary experience in India. The extracts will be given in order, so as to show the state of knowledge and feeling over various parts of the country from South to North.

Writing of the state of native opinion in South Ceylon, Mr.

Scott says:—"Nearly all the really educated Singhalese are professing Christians, though probably in some instances this is rather from love of respectability than of the truth. Most of the Modliars and other leading Government servants profess Christianity, but some are said to favour Buddhism in secret. The class of young men educated in the superior government, and in the mission schools, is drifting towards Christianity. The Buddhist priests, and their more zealous supporters, for the last year or two have been making great exertions against the Gospel; forming associations against mission schools, &c.; holding lectures, and establishing printing-presses. Their efforts, however, soon die out in place after place.

"While the tendency of the educated natives is undoubtedly towards the Christian religion, the feeling of the mass of the people (certainly in the Southern Province) is strong in favour of Buddhism. They are fascinated by its ceremonies and festivals, and in time of sickness resort is general to devil-dances and other superstitious rites. The women are usually the most bitter opponents of the Gospel; but when converted, frequently become the most decided and spiritually minded in our churches."

Referring to the province of Jaffna, in the northern part of the island, Mr. Pargiter writes:—"There has been a marked change in the feelings and confidence of the people with reference to idolatry within the last ten years, as education has made progress. Idolatry may be said to be almost effete so far as regards the confidence of the people in it as a system of religion. Its festivals have assumed more the character of fairs than religious observances. The educated natives generally are indifferent both to Hinduism and Christianity, and are become rather speculatists, than persons influenced by any fixed religious opinion. We are looking for the movement of the Spirit, and are anxiously expecting that when He shall be vouchsafed, there will be a large ingathering into the church, where there has been such a previous work of preparation. Both our present position therefore, and our future prospects, are in the highest sense most hopeful."

Dr. Caldwell, whose long experience and sound judgment peculiarly qualify him to speak with authority on the subject, thus describes in detail the state of things in Tinnevely:—"In that part of Tinnevely, with which I am personally acquainted, the Hindu section of the community, leaving out the adherents of our mission, native Roman Catholics, and Mahommedans, may be divided into three portions. One portion consists of persons who have lost all faith in Hinduism, but who still practise heathen



rites through the force of custom, or whose convictions of the truth of Christianity are not strong enough to enable them to break through the intense conservatism of the Hindu nature, and to become Christians. Another portion, by far the largest, inasmuch as it comprises almost all the women, besides a considerable number of the men, consists of persons who know nothing of Christianity and are wholly uninfluenced by it, and who believe and do, with an uninquiring, contented faith, whatever their forefathers believed and did. A third portion consists of persons who have been brought in contact with Christianity, or at least with native Christians, who know what Christians mean and aim at, and who are more or less intensely jealous of Christianity and opposed to it.

“This third class is a peculiarly numerous one in Tinnevely, the native Christian community in Tinnevely being the largest in India. Most native Christians are mixed up with heathens in the ownership or cultivation of land and other worldly business. Most natives, whether Christians or heathens, have inherited interminable disputes from their ancestors, and amongst so litigious a people new disputes are sure to arise from time to time. When disputes arise, heathens generally take one side and Christians the other, without much consideration of the rights of the case; and this tends to intensify whatever dislike to Christianity the heathens may have formerly entertained. It is an unfortunate circumstance in Tinnevely, that heathens often regard Christians rather as the adherents of a political party or local faction than as the followers of a religion, and also that Christians often characterise as persecution the opposition they meet with in their secular disputes. Some improvement in feeling in this particular has become apparent within the last few years. Missionaries have become more reluctant to have anything to do with interested conversions, and more careful not to allow themselves to be drawn into secular disputes; and a race of native catechists and schoolmasters is growing up, who are unskilled in the settlement (to say nothing of the getting up) of disputes, but who are well skilled in teaching and preaching.

“In consequence of this improved state of feeling, heathens generally appear to be acquiring a better idea of the real nature of Christianity as a spiritual religion and of the spirituality of its aims and claims.

“I may here remark, that I regard it as a mistake to suppose that the conversion of the higher castes to Christianity has in any way or in any degree been facilitated by the conversions of so many thousands of Shanars. The higher castes are so completely cut off from social intercourse with the lower, that even if the entire

tribe of Shanars were converted to Christianity, probably their conversion would either have no effect at all upon the higher castes, or it would have the effect of confirming them in their determination not to become Christians. If the lower castes have adopted or inherited any usage, that appears reason enough to the higher castes why their usage should be totally different.

"A movement towards Christianity has recently commenced amongst the higher castes and classes in Palamcottah, the metropolis of the province. That movement, though only in its rudiments at present, is an interesting and important one; but it has not arisen, as it appears to me, out of the progress of Christianity amongst the lower castes, but is attributable to English education and English influences. The prospects of the spread of Christianity amongst the higher classes in Tinnevely depend very much on the success of this movement."

Of the same province Mr. Clark thus writes:—

"The heathen are to a great extent convinced of the folly of idolatry, and some of them have left off the observance of its rights. They are also much less subject to the fear of devils than formerly. But from ancient custom, long-continued habits, caste usages, fear of neighbours, desire of gain (on the part of some of those who have the management of idolatrous feasts, &c.), love of sheer amusement and feasting, and some remains of the fear of devils, which shows itself in times of sickness and misfortune, they still as a people continue in, and prefer the worship and service of idols.

"Their opinion of Christianity in the abstract is generally favourable. Some make objections to its doctrines, and some to the strictness of its precepts; but all acknowledge its purity and excellence. But with this they do not seem to feel that because of that purity and excellence they are bound to receive it. They do not connect moral obligations with convictions of the judgment, nor admit the consequences of neglect. They seem, for the most part, to have no moral principle at all. They approve of what is good, but without compunction do what is evil. They so far disapprove of evil as to feel keenly and resent indignantly any injustice or deceit practised on themselves, but inflict injustice on others without scruple. Lying, false complaints, and bribery, are lamentably prevalent. The population, therefore, is not yet as a whole prepared to embrace the Gospel; either from a sense of spiritual need or moral conviction. What influence other causes may have in inducing them to become Christians cannot be known. It is not likely, however, that in the absence of those moral causes, any others will influence them to much extent. But while this is true of the population as a whole, it is not true

every individual. There are some exceptions, though few, and those exceptions, as the knowledge of Christianity spreads, and becomes clearer and sounder, will increase. What we need is the power of the Spirit accompanying the ministration of his Word.

"The educated natives as a body hold aloof from us, regarding the Christians with contempt as people of a lower caste: some of them, however, have acquired a little knowledge of Christianity, and have favourable opinions regarding it; but are deterred from publicly embracing it by the bands of caste. They seem to regard the contempt and hatred to which they would become exposed by professing Christianity, with terror. Their convictions, however, though favourable on the whole to the Gospel, are neither strong nor deep, and exercise no material influence upon their lives. Thus therefore, though progress has been made in every way, very much remains to be done. There is still need, and for a long time to come there will be need, of faith, patience, and labour, in teaching and preaching the Word of God."

Similarly the Rev. D. Fenn points out how strong a hold heathenism still has upon the minds of the people in the Northern part of the district, notwithstanding all the efforts that have been systematically made in Tinnevely during the last forty years: It is not easy to say exactly what is the tone of native society in regard to idolatry or to Christianity. It is seldom they fully speak out their mind, and a foreigner can hardly know when they do so. I have propounded the question, however, to each of the three native clergy associated with us in North Tinnevely, all of them able men, and who have been in this part of the province several years. One said, his general impression certainly was that the attachment of Hindus to idolatry was much on the wane; but that this impression had been somewhat weakened a short time ago by the exhibition of zeal and devotion showed at a large heathen festival by some of the most respectable people of the neighbourhood, including the wealthiest zemindar of Tinnevely, and the Tahsildar of one of its Tahsils. Another of my native brethren said he attached little to this, as he might be merely got up for the occasion and to please the crowds; and he adduced the following fact in proof that idolatry was greatly losing its hold. The catechists under his superintendence were lately reporting the result of the previous six months visitation of the heathen villages of their respective neighbourhoods; they remarked with surprise that in the villages five miles round his residence, they now meet with almost no objection of any kind from the heathen. There seems to be (they say) a sort of persuasion that Christianity must ere long prevail. My

third native brother takes the same view, and says that a very intelligent and influential young man, a Brahmin, an officer in one of the courts, told him the other day, that he believed that in a hundred years Christianity would be the religion of India. This testimony is the more important, as he is a man with no predilections in favour of our religion.

"To my own mind it seems clear that the attention paid to our preaching is greater than it was three or four years ago; and that there is more readiness on the part of our hearers to contemplate the possibility of themselves becoming Christians. The number, who from sundry motives (almost all very unworthy ones) have placed themselves under instruction in North Tinnevely during the last twelve months, has been very great, amounting in all to little less than a thousand; and they have been, in some instances, from the higher classes of agriculturists. Perhaps many among them have a persuasion that Christianity is the true religion, but are prevented from looking at it more closely, by the tenacity with which they cling to their caste prejudices. The women cling to caste even more firmly than the men."

Of the Madura province, Mr. Tracy speaks as follows:—"A great change in the attitude of the people towards Christianity is very manifest, and we cannot but hope that the Lord will shortly bring many of them cordially to embrace the truth. A considerable number of the influential natives in Government employment here were educated in our English school. They stand aloof from Christianity, but without making any special opposition to it. A small party of educated young men have recently established a native female school, which seems to prosper. Like the educated natives in other parts of India, they appear inclined to simple Deism in their views, while in their practice they differ but little from their idolatrous countrymen."

Mr. Sewell, of Bangalore, thus speaks of native opinion in the province of the Mysore:—"We believe that the prevalent idolatry has lost much of its power over the minds of the natives around us, and that a great work of enlightenment and conviction has long been, and still is, preparing the way for a widespread apostasy from the popular faith. Still we see but little disposition to embrace Christianity, or to thoroughly examine its claims as the only true religion God has given to mankind. Young persons educated in mission-schools evidently feel its power over their consciences, as well as their understandings, and often seem to be not far from the kingdom of God. Their influence is very considerable among their countrymen, in the direction of moral and social reforms. The change that is gradually coming over the native mind in reference to female education and the elevation

of the social position of women, is one of the most hopeful signs of the times.

"The movement of large masses is difficult to begin, but when once commenced it steadily acquires increasing force, until no ordinary obstacles can impede their onward progress. The movement of the great mass of Hindu society has certainly commenced from Hinduism to Christianity. Slowly, as yet, the ponderous mass advances; but it is quickening its pace, and in due time our faith and patience will be abundantly rewarded."

Of the same province the Wesleyan Mission bears similar testimony:—"Look, then, at what has been done. (1st.) Idolatry has, to a great extent, declined. This, we believe, is the case to a far greater degree than most people imagine. Take this feast as an instance. Twenty years ago the number who attended this festival was reckoned to be 10,000; this year not more than 2000 were present. Twenty years ago they carried before Goobbe Appa the trident, the crescent, and the conch shell, the exclusive insignia of their gods; this year they had only a decorated pole. Twenty years ago, when the image descended, the assembled multitudes shouted, 'Swámi, Swámi,' A god, A god!' this year not a lip moved with the title. Twenty years ago the priest was employed till midnight, outside the enclosure, breaking the cocoa-nuts, the offerings of the people; this year we did not see one offered outside the temple. Twenty years ago the people rushed to drag the car; this year they were obliged to use force in getting boys and coolies to pull the vehicle. Twenty years ago the people defended his worship; this year not an advocate for his pooja accosted the missionary. But we have firmer ground to go upon than inference. The Poojári met Mr. O'Sullivan a short time since, and complained bitterly of the niggardliness of the people in not bringing their offerings to Goobbe Appa. The missionary asked to what cause he attributed his falling off. The priest replied, 'To you,' referring to the labours of the missionaries in the town.

"(2.) Knowledge is increased and is being widely circulated. The evidences of this are neither few nor uncertain. We met with cases that cheered our hearts. From many instances we elect one. During the feast we held special services in our neat little chapel. One evening a man was noticed giving the most profound attention. Nothing diverted him from the subject of the preacher's discourse. After the service he came up and asked for a Christian book, naming a particular one that he wanted. Our surprise at his acquaintance with the title of the book led us to make inquiries. We felt much interest in him. We invited him to our house. He came. The result of our

conversation was, that we found this man possessed a full acquaintance with Christianity as a religious system, with a belief of its doctrines and precepts, and of the only Saviour Jesus Christ. He repeated pages of Christian books from memory, drew out arguments in defence of his faith in Jesus, and illustrated his opinions in so homely and striking a manner, that we sat in wonder, and listened. He lived where a missionary's voice is seldom or never heard."

Mr. Douglas of Nellore thus writes of his sphere of labour:—"As respects the impression made by the truth upon the great masses of heathen around us, we may say that a great willingness to hear is exhibited far and wide. Our audiences in the streets and at festivals, and in our visits to the numerous villages around us, have been very large, and, as a whole, respectful. Should God in great mercy pour out His Spirit, as in Tinnevely, we believe that thousands would be found prepared, by a knowledge of the Bible, to accept the offers of salvation, and to leave caste and idolatry for the Church and service of the living God."

The Rev. P. Jagannadham of Chicacole thus speaks of that retired corner of the Telugu country:—"The majority of the Hindus around me are ignorant and do not think at all of the nature and tendency of idolatry, but continue to follow it as their fathers have done. There are some who are a little enlightened, but when they are attacked on the subject they try to justify it, declaring that it is the means of attaining to the knowledge of the invisible God. Some see the folly and ungodliness of it when it is pointed out, but they feel quite indifferent about it. There are a few who are convinced of its folly, but they have no courage to renounce it publicly. The number of those who are convinced of the truth and excellency of Christianity is gradually increasing, not only in the town but also in the country; but the Spirit of the Living God must be poured out upon them that they may be enabled to follow the Redeemer."

For nearly forty years the Orissa missionaries have endeavoured diligently to preach the Gospel in every part of the province. Generally seven in number, year by year they and their able native preachers have traversed its districts and visited its market-towns, spreading an efficient Christian literature and urging its million of people to forsake idolatry and accept the Gospel. They have continued steadily to receive converts from the heathen; but it would seem that by far the greatest work they have accomplished has been the extensive spread of sound Christian knowledge and the preparation of the Province for a great change in future. The last Report of the Mission thus speaks on the subject:—"What has been the result, it may be

asked, of these labours so widely pursued for many years? We answer, Much every way. The sun can no more rise without dissipating darkness, than so much heavenly light be dispersed without dissipating much ignorance, and error, and sin. Alas! it may be feared, that much seed has fallen by the wayside and on stony ground. Still a vast preparatory work has been done. The confidence of thousands in their lying refuges has been shaken or destroyed. The blessing of the Brahmin is less desired and his curse less dreaded by many. The Scripture has been fulfilled, which says, that "they shall be greatly ashamed that trust in graven images." The character of the only true God has been understood by thousands. Prejudices have been diminished; and many have been convinced that Christ is the only Saviour. How many have been led savingly to trust in Christ the day will declare; but we cannot doubt that many will be found at the right hand of the Judge, as the fruit of these labours, whose names were never enrolled in the records of the Church on earth; and former reports show that a goodly number who have heard the Gospel and received books, even at Pooree, where Satan's seat is, have been ultimately led to renounce idolatry and embrace the Christian faith. Nor should it be overlooked that in most cases of conversion from idolatry, the desired result is not effected by one man, or by a single effort, but by a variety of means. Some light is received from the tract, and some from the inspired page, while the living voice of the servant of Christ clears away error, strengthens good resolutions, and expounds the way of God more perfectly; and thus the result in which all Christian hearts rejoice is, by the Spirit of God, happily effected."

A recent Report of the Calcutta Tract Society thus describes the mental and moral condition of great numbers in that important and influential city:—"The present state of the native mind is a very peculiar, I had almost said ominous one. Multitudes have been educated; but they are not thereby made Christians. Many have been educated highly, and are familiar with the literature of the West. Of course, Hinduism is falling on all sides. It is still supported by domestic and social institutions, and by the yet abiding race of orthodox Hindus; who, as heads of families, check the too great boldness of their dependants. But the system is all rotten to its foundations, and it will soon, I doubt not, become evidently ruinous as a religious structure. This work has been done by missionaries and other labourers from Europe. It seems a work easy to accomplish. But now that we have cast down, who is there to build? Who can impart to these multitudes, whose former religious convictions have

been all destroyed, a hearty belief in a new revelation? All must feel that God alone can work here; and we mourn that His power does not appear to be with us, as it was with His servants of old. The tide of infidelity—not the ribald infidelity of Paine, but that of the modern philosophy, intangible and intractable—is rising high, and who will stem it? May God help us to do what we ought and bless our efforts to His own glory.”

A peculiarly sad illustration of the way in which hundreds of Hindus who have enjoyed great privileges and yet have despised them, and who after full instruction in the Gospel have yet to the last adhered to the system of their fathers, is thus given in a recent Report of the Calcutta Baptist Mission:—“One of Mr. Wenger’s pundits was quite superannuated before he left, and in August or July last he died at Serampore. He was first engaged by Dr. Carey at the commencement of the enlarged plans for translations formed by the three worthies at Serampore; and his whole subsequent life for more than half a century was spent in assisting our brethren to make the Word of God accessible to the pundits of India in an acceptable form. Yet to the last he was a narrow-minded, bigoted Hindu, and has died, I fear, without knowledge and without hope. What a deplorable fact! The burden and heat of his day were borne by him in close proximity to the wells of salvation, the fountain of living waters, yet he never slaked his thirst thereat, nor drank that he might live for ever.”

On the subject of general progress, Mr. Williamson, one of the oldest missionaries in Bengal, thus speaks:—“The Gospel seems to be gradually turning the people around us. Increase of Christian knowledge and diminution of prejudice against Christianity are becoming more and more apparent. The preachers of the Gospel are not now disliked and opposed as they formerly were; but are generally welcomed, courteously treated, and sometimes invited to repeat their visits. Idolatry is evidently declining. The religious festivals are not crowded as they once were; and the modern school have practically renounced them.”

In the Dacca Mission for some years past great attention has been paid to the preaching of the Gospel over the scattered districts of East Bengal, and long and laborious itinerancies have been frequently undertaken for this purpose. A recent Report thus speaks of the results of this important work:—“We are not without evidence that an interest is being excited which may ultimately lead to important results. Not long ago the people of one of the villages that has been visited invited a number of their friends from the neighbouring hamlets, and sent a deputation to our native preachers in the city with the request that they would



come and have a friendly discussion respecting religion. The request was acceded to; the preachers spent an entire day in the village, and were most hospitably entertained. Of course they could not be invited to join the people at their mid-day meal, but a separate meal was cooked and served up to them, and every attention was paid to their wants. On their departure the people proposed another meeting at which all the most learned Brahmins of the neighbourhood were to be invited to meet the preachers in argument. This second meeting, however, has not yet come off.

"An interesting feature in the attitude of some of the people towards the Gospel, but one which is still but slowly developing, is a disposition to examine its authority with candour."

Mr. Lawrence, long resident at Monghyr, thus speaks of the province of Behar:—"With regard to the growth of Christian knowledge and impression in Behar during the last ten years, I am unable to give you much information. But from all I have heard I should judge that a certain amount of knowledge regarding Christianity has been more widely diffused than formerly; and that a more correct and favourable impression now exists in the minds of the people generally than was the case ten years ago. But while the people may appear better disposed than formerly, let it not be supposed that they are ready to receive Christianity. To all human appearance it will be long before Behar will be ripe unto the harvest."

Mr. Sternberg, also long resident in the province, gives his testimony as follows:—

"There are other fruits of preaching which, if less conspicuous, are nevertheless full of encouragement. The mere fact that there is no want of hearers, nor of those who take our tracts, and that both hearers and readers seem to be more in earnest of late than formerly, is an encouragement to continue. Besides, one meets constantly with such remarks and observations on the part of the natives as show that a change is going on in their mind which, sooner or later, must break forth. 'Give me,' said a respectable young man who came from Patna, 'give me a book which contains much about Jesus Christ; that our gods are false I know already.' Another man asked what he should do to get through the present distress. He was told to call on his gods. 'Ah,' said he with a smile, 'the gismat of our gods has now-a-days gone down.' A Zemindar observed to our catechist in a very confidential tone, 'Your religion will soon prevail.' 'How do you know that?' 'I know it from the fact that our Brahmins, when they are among us, boast very much how they will refute you and your padris, but when they come in front of you a panic seizes them, so that they cannot utter a word in defence of our

religion. Thus, although we give them their fees as formerly, yet we do it not from the heart.' A Brahmin was talked to for a considerable time, and when asked why do you not reply, said: 'What shall I reply; the sun is up, who wants a candle?' Such and similar expressions form no mean source of encouragement to us, and strengthen us in the belief that we shall reap in due time if we faint not."

The brethren of the Tirhoot Mission thus describe in one of their late reports a fact which illustrates in a striking manner the feelings of the people respecting idolatry:—

"Our brother Dodt made a short tour in November last in our neighbourhood, on which he met with the following incident: 'On a Sunday afternoon,' he says, 'I went to a village to visit the market held there in a tope. No sooner had I arrived than the people surrounded me, and enabled me to commence speaking to them. And surprising it was that in an instant about sixty or seventy persons forgot all their business, and kept listening quietly to my words. After I had spoken for half-an-hour, I just touched on the futility of worshipping idols, especially the idol Jaggarnáth, when one in the crowd, a Brahmin (and there were about twelve or fifteen Brahmins standing close to me) called out, but in a very friendly manner, 'You are the lords of the country, why, then, do you keep Jaggarnáth? Does not your rule extend to Puri? Then knock him down, and none will raise him up again!' I replied, 'Shall we indeed overthrow your idols? Will you not rise up against us?' 'Nahin, nahin,' he replied, and others joined him, 'we shall be glad at it, and when he is once down none will worship him any more.' I continued, 'You know we do not make Christians by force, as you have also heard in the late proclamation of our Queen.' Again they replied, 'Sir, to make Christians is one thing, and to ease people of their burden is another thing; Jaggarnáth is to all of us a great burden!' 'It is not our way to pull down your gods, you must do it yourselves, and I trust that you will soon do it; that your temples will be forsaken, and that your idols will rot.'"

The report of the Mirzapore Mission speaks as follows:—

"There can be no doubt that the influence of these varied labours upon the people is very considerable. Not that the people have arrived at such a stage of earnest conviction that multitudes are ready to avow themselves Christians, but nevertheless they are continually becoming better acquainted with Christian truth and with the errors of their own creeds, and therefore there is a strong reason to hope that they are likewise continually becoming more prepared for the renunciation of the one and the acceptance of the other. It is a general belief among

themselves that they are all about to become Christians. Every fresh measure of the Government, as well as of the missionaries, only confirms them in this notion. Strange as it may sound to persons unaccustomed to Indian modes of thought and of association of ideas, yet it is true that the income-tax lately introduced into the country is, I believe, regarded by many as a powerful Christianizing project. But the idea, though singular, is not altogether unnatural, inasmuch as, in the judgment of a Hindu of the old school, whatever interferes with the antiquated customs of his race is a blow levelled at his religion. So that all new laws, especially those based on European principles of legislation, all inventions, all improvements, all new ideas of every shade and colour, are, in his estimation, revolutionary and wrong."

"I think," says Mr. Scott of Futtehguhr, "that idolatry is fast losing its hold of the people. I almost think I can see a change from year to year. The people generally admit that their idols are nothing, and thousands of them confess that Christianity is good, and will soon prevail. Very few of the educated natives seem to take any interest in the matter."

"There is a wide difference," says Mr. Ballantine, "to be seen between different classes and persons of the same class. First, there are the Hindus of the old school, proud, bigoted, and hating the light; they hold on to the gods and the ways of their ancestors, caring little whether they are true or false. Some of these are ready to battle with us whenever they meet us; others hold aloof. Second, There is a large class of all castes, whose confidence in their false gods is much shaken, though they are not yet ready to abandon them. They see the glaring monstrosities of their false systems and the superiority of a pure religion like Christianity. But to break away from these errors and be numbered with outcasts seems a dreadful thing to them. Thirdly, There are great numbers in this city and in many of the villages around us, where our native helpers reside, who have entirely lost their faith in Hinduism. Many educated young men belong to this class. Some of them have a kind of Deism as a substitute for the system they have lost; others are wavering between this and blank atheism. But many of this third class receive the truths of the Bible so candidly, and seem so fully convinced of them, that we feel they are not far from the kingdom of God. We are receiving converts yearly from this class, but there is not among them any such general interest or movement toward Christianity as we should call a revival of religion. Worldly motives operate to keep them from following their own convictions; but when the times of refreshing shall

come from the presence of the Lord, we may hope for large accessions from those who occupy such a position."

"The most noticeable indication," says Mr. Fairbank, "that Hinduism is waning, is that gossains, and other religious mendicants, decrease yearly. Their trade will not support them here, and so they are gone to other parts of the country, or to other occupations. As soon as the limits of the districts where Christians live are passed, swarms of these beggars again appear."

"The admissions to the Churches in this district," says Mr. Barker, "have as yet all been from the low-caste people. There has been, however, a great change for the better among the higher caste within the past six years. We have been gratified to find them manifesting a growing friendship towards us as individuals, and toward the religion of the Bible. Many of them have lost all confidence in Hinduism, and have become convinced of the truth of Christianity. The strong bond of caste is, in my view, the chief obstacle in the way of their making an open profession of the Christian religion."

More emphatic than that of any missionary is the testimony of a native professor at Bombay, who, while anxious to defend the system of his fathers, feels compelled to say, "**HINDUISM IS SICK UNTO DEATH.** I am fully persuaded that it must fall. Still, while life remains, let us minister to it as we best can."

## CONCLUSION.

On the evidence now offered, no impartial mind will deny that the missionary work carried on in India during the past ten years has made secure and solid advance. It has realised substantial progress in the number of its agents, in the number of its converts, in the improved character of the native churches, in the enlargement and spread of its native ministry, and in the increase in the number and efficiency of its catechists and teachers; it has realised that progress in the enlargement of its education, in the improvement of all its Christian literature, in the occupation of new fields, in the ripened experience of its bands of labourers, and in their more efficient application of their consecrated service to the mighty sphere they seek to occupy. An expenditure of more than two millions and a quarter sterling, contributed by the churches of Europe and America, and by the local church, both native and European, in India, has maintained during that period a staff of missionaries, now reaching to more than five hundred in number,—a staff of native pastors and missionaries that has risen to 183, with 1776 cate-

chists, and hundreds more of native school-teachers. Fifty-one thousand boys are taught in its vernacular schools, and twenty-four thousand others study English in addition to their own tongue. Twenty-one thousand girls enjoy the benefits of Christian female education under its care. That expenditure, in addition to the salaries of these numerous and experienced agents, has provided them residences, has maintained school-houses, built and repaired churches for worship, provided facilities for preaching journeys, has brought out large numbers of new missionaries, has carried away the exhausted invalids, whom the climate has destroyed, and has produced and scattered with liberal hand a vastly-improved Christian literature in fourteen languages, including, and thoroughly based upon, improved translations of the Word of God. In a word, it has provided, maintained, and applied to the provinces of India, under the English crown, all the elements, wisely gathered, of a religious and moral agency, which, in obedience to Divine command, and in dependence upon promised Divine blessing, shall expose the folly and ruinousness of false religions, shall expound the way of salvation, shall teach a divinely-revealed morality, and shall stir up the minds of the myriads, who listen to its words, to think, to weigh, to understand, to follow, all that shall render earth's life a blessing, and crown mortality with endless life. That agency has, during the decade, rescued thousands of souls from death, has witnessed an elevation of the tone, knowledge, and temper of native Christian life, and has seen a large increase in the numbers of native converts.

While the Government system of education in India now annually expends a sum, as nearly as possible the equal of all the money spent on Indian missions, and has, like those missions, expended during the past ten years two millions and a half sterling, its results are not for a moment to be compared with the agencies and the fruits which those numerous missions contain. Though now commencing in its best governed provinces to promote vernacular education among the many, it has for a long series of years, especially in Bengal, chosen a few from the middle and higher classes of native society, stimulated to a high degree their intellectual activity, while leaving their moral nature, to a great extent, untrained and uninformed, and has sent them forth into the world more able (for good or evil), often full of intellectual pride, not seldom disloyal in their hearts. Missionary agency has not despised the wealthy or the middle classes; the many scholars found among them it has trained in their whole nature as immortal beings; but it has wrought and found its fruits most largely amongst the poor. The peasantry, often de-

spised and oppressed, have found no greater friends in the land than missionaries and other Christian men; and in the mission churches, which they have helped to form, more than 200,000 worshippers offer each Sabbath the earnest aspirations of loyal hearts to the living and true God, in the name of the one Mediator, that their honoured and gracious Queen may increasingly "enjoy the consolations" of that Christian religion, of which the Proclamation spoke, and pray that the truth which they have themselves embraced may be accepted by their fellow-countrymen throughout the empire. That truth, through missionary agency, is yearly growing a greater power in the land. Every year the knowledge of it is spreading more widely, its impressions are made more deeply, it is moulding the opinion of all native society, and is the one power that has increasing influences. Neither of the false religions of India is making any way. Each is more active at times; for Christianity has compelled them to activity, even in their own defence; but each new effort shows their character more clearly, and adds to previous defeats. Everywhere in the empire, in Ceylon, and Burmah, in North India, and in the South, in the great cities, and in the open country, in the seats of commerce, the seats of government, the centres of native opinion, it is Christianity alone which makes real advance. It is compelling opinion, making enemies more silent and sullen, and winning numerous friends. Its agency was never more compact, more judiciously located, more steady in its working, more calm and quiet in its tone. The husbandmen have gone forth to their toil, bearing the precious seed, and often sowing it in tears. The forest has been cleared, the soil reclaimed, and everywhere the fields are green with budding blade and tender ear. In sheltered valleys, where the sunbeams lie, small sheaves of first-fruits have been gathered in. The pine-tree has replaced the thorn, the myrtle grows where the briar flourished, and the garden of God is preparing to offer to its Master all fruits and flowers of immortal beauty and undecaying bloom. "Behold, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land." Well may the Church of God present the sacred prayer: "Awake, O north wind, and come, thou south: blow upon my garden, that the spices thereof may flow out. LET MY BELOVED COME INTO HIS GARDEN, AND EAT HIS PLEASANT FRUITS."



By the same Author.

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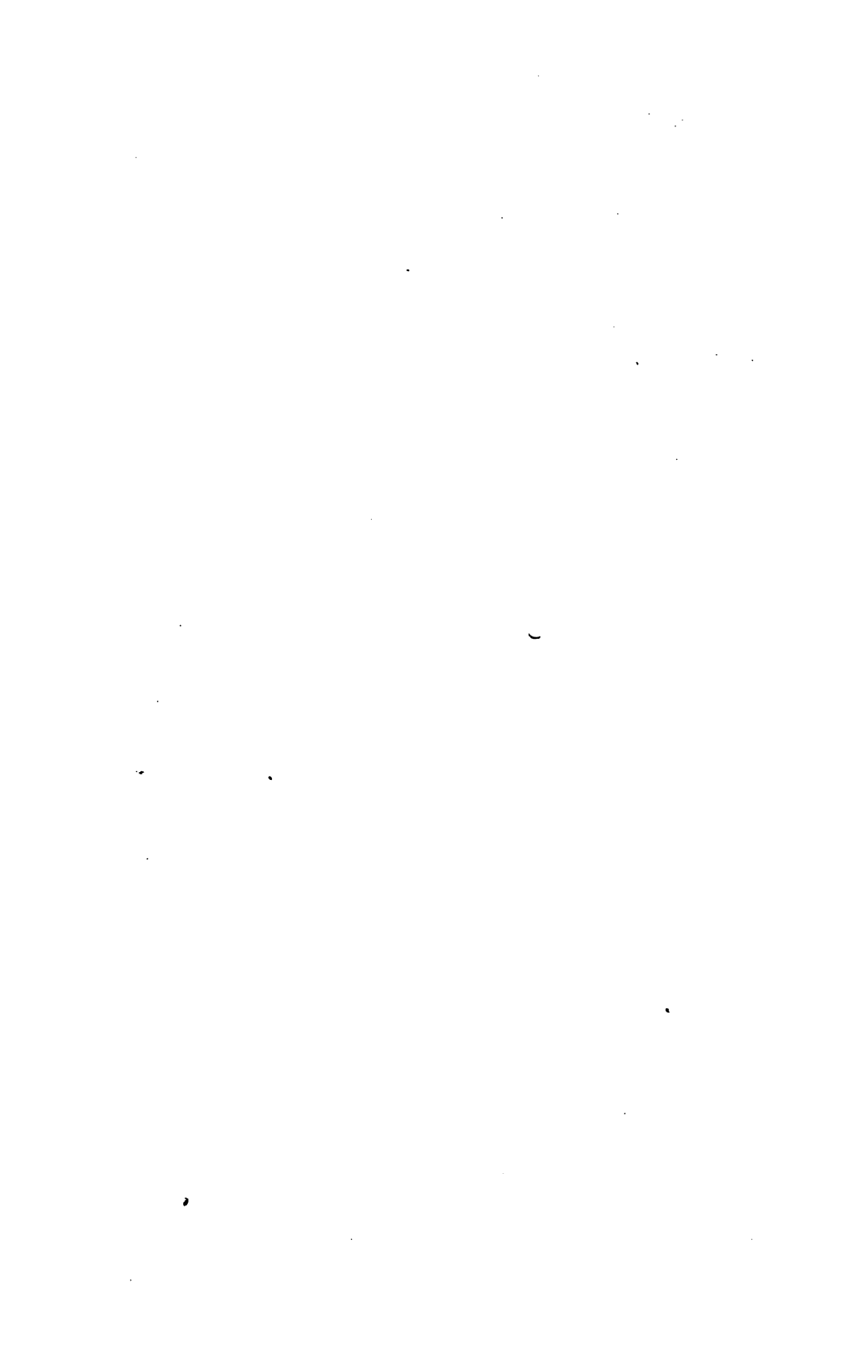
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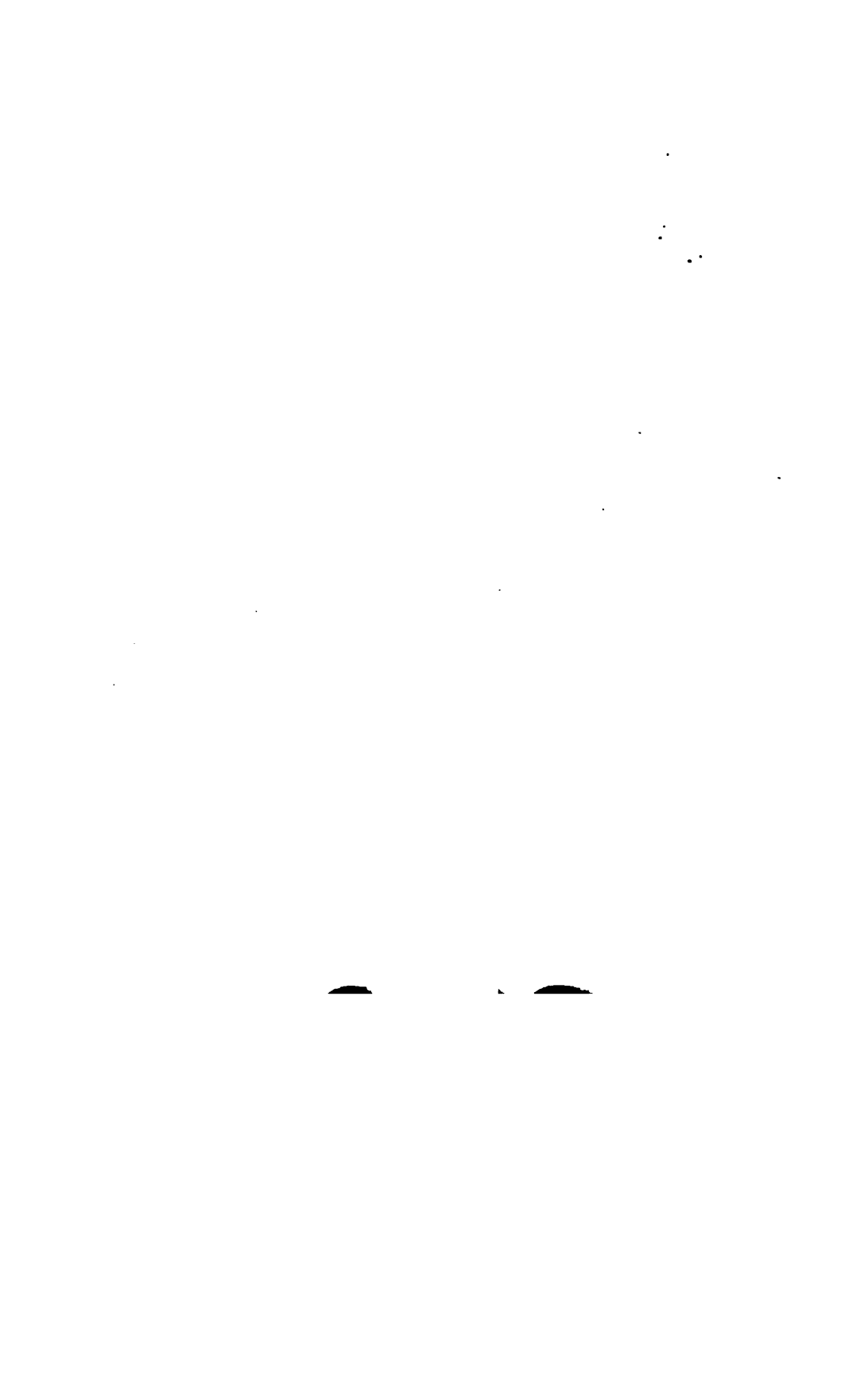
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